



REMAINES

OF THAT
REVEREND
AND LEARNED
DIVINE,

JOHN PRESTON,

Dr. in Divinity, Chaplaine in Ordinary to his
Majesty, Master of *Emanuel Colledge* in
Cambridge, and sometimes Preacher
of *Lincolnes-Inne*.

Containing three excellent Treatises,

Namely, { IUDAS's Repentance.
The Saints Spirituall Strength.
PAULS Conversion.

HEBR. II.


Being dead, he yet speaketh.

The Second Edition.



LONDON,

Printed by R. B. for Andrew Crooke. 1637.



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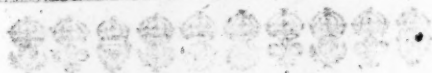
2. In the Saints Spiritual Strength.

3. In Divine Conversion.

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The second Edition.



1650

Printed by W. B. and J. C. at the

I U D A S

HIS

Repentance.

OR,

THE LAMENTABLE

EFFECTS OF A STARTLED

CONSCIENCE.

Delivered in eight severall Doctrines,

raised from the third, fourth, and fifth

*Verses of the 27. Chapter of the Gospell
by Saint Matthew.*

All the usefull and profitable Observations
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Printed at London for Andrew Dawks. 1687.



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Iudas



Iudas Repentance.

Matth. chap. 27. verse 3, 4, 5.

Then when Iudas, which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirty peeces of silver to the chiefe Priests and Elders, Saying, I have sinned in betraying of innocent blood; and they said, what is that to us, see thou to it. And when he had cast down the silver peeces in the Temple, he departed, and went and hanged himselfe.

THese words doe containe the repentance of Iudas after his great sinne of betraying Christ; The summe of them is to shew what Sentence he had cast upon him.

The parts of the words are these five:

First, a description of Iudas, *One who betrayed Christ.*

B 3

Secondly,

Secondly, the occasion of his Repentance; which is set forth by the circumstance of Time; *When he saw he was condemned.*

Thirdly, the Repentance it selfe, in these words, *He repented himselfe, and brought againe, &c.* Of which Repentance there are three parts.

1. He made restitution of that he had taken, he brought againe the thirty silver peeces.

2. He confesseth his sinne, saying, *I have sinned in betraying innocent blood.*

3. He shewes himselfe sorrowfull, so that if it were to doe againe, he would not doe it; which is another effect of his Repentance.

Fourthly, the entertainement that he had of the Chiefe Priests and Elders afterward. Wherein observe,

1. They excuse themselves, saying, *What is that to us?* although they had little reason to say so; for if hee had sinned in betraying Christ, then much more they who were the causes thereof.

2. They lay more burthen upon him, *Looke thou to it.*

Fifthly, the issue of all this, wherein is set down,

1. What comfort hee had of those thirty silver peeces; *He cast downe the silver peeces.*

2. What Iudgement God inflicted on him, he made him his owne Executioner; *He departed, and went and hanged himselfe.* These are the parts of the words.

First, for the description of *Iudas* (one that betrayed Christ.) From whence observe, the doctrine is this,

That

That looke what a man is in his life-time, such shall be his name in the end ; if their lives have beene bad, their names at their death will be according; if good, their report shall be thereafter : as it is here plaine in Iudas, he hath his name according to his desert. Doctr.

I deny not, but for a time a good man may be evill spoken of, and an evill man may be magnified : For the former, wee may see it in many places ; Our Saviour Christ himselfe was little regarded of the Scribes and Pharisees ; *David* may for a while be despised ; *Paul* may be reproached ; and so *Ioseph*, and many others. For the second, wicked men for a while may have good report ; *Iudas* may so carry himselfe for a while, that none of the Disciples would so much as suspect him for a traytor to his Master. But behold the end of these men, it shall surely bee according to their deeds : Let *Iero-boam* carry a faire shew, let *Ahab* have a good report for a while, but marke the end of these men ; for *Iero-boam*, who mingled his owne devices with the worship of God, behold, he hath his brand set upon him for his perpetuall infamy ; *Iero-boam the sonne of Nebat, who made Israel to sinne, 2 King. 10: 29.* and although *Amazia* made a great shew, yet at last was marked for an hypocrite ; so *Ahab* at last was branded with a name of eternall disgrace. On the contrary side, good mens names shall flourish at their death, though it may be before disgraced. *David*, although hee had committed many grievous sinnes, yet at the last his name was most honou-

honourable : And thus is that verified, *God bleſſeth the righteous, but the name of the wicked ſhall rot,* Prov. 10. 7.

Now to come to the Reasons of this Doctrine, why the Lord doth reward every man in the end according to their wayes in their life time.

The first reason hereof is taken from God himselfe ; he bleſſeth and curſeth mens wayes according to their workes ; therefore needs muſt it bee that he muſt bleſſe the godly, but curſe the wicked ; he maketh their names to rot, and rotten things ſoone ſinke : Hence is it that names of ſo many are ſo in famous after their death. And this the Lord doth for two reaſons.

Reaſ. 1.

First, in regard of his truth, he cannot be corrupted. And therefore as men are indeed, ſo he bleſſeth or puniſheth them ; and although men may be deceived, yet he cannot ; *For he knoweth the way of the righteous, and the way of the wicked ſhall periſh,* Pſal. 1. 6.

Pſal. 1. 6.

1 Sam. 2. 30.

Secondly, in regard of his glory : *I will honour them that honour mee,* ſaith the Lord : If thoſe that diſhonour God ſhould bee honoured ; or if thoſe that honour God, ſhould be diſhonoured, it would be an impeachment to his honour ; but God is tender over his honour, and therefore by no means will he ſuffer it ſo to be.

Reaſ. 2.

The ſecond Reason is drawne from the men themſelves ; ordinarily men will bee like themſelves : Feigned things quickly returne into their owne nature ; if good mettle be covered over with bad,

bad, the bad will soone weare away, and the good will appeare; and on the contrary side, if bad mettle bee covered with good, the good will soone weare away, and the bad will be scene; so a godly man may have some slips, but at the last it will appeare what he is; and an hypocrite may have many a good fit, yet sooner or later he will shew himselfe to be like himselfe.

The third reason is taken from other men; at the end envie ceaseth, and then their consciences that before did but whisper, shall now speake aloud in their eares, that they have beene good men: on the otherside, for wicked men, it may be they have beene great men, and so they dare not speake as they thought, but then feare shall be removed, and then they shall use libertie of speech: for why are wicked men well spoken of in this life? but onely because that men dare not speake their minds; but then, when both envie and feare shall be removed, then shall *Paul* be *Paul*, and *Judas* shall be *Judas*.

Now the Vses are these three.

First, If mens names shall be according to their hearts in their life times, then take heed that thou keepe not an evill heart in secret; for God who sees thy finnes in secret, will reward thee openly; God sees thy secret prophanenesse, thy secret covetousnesse; surely without thou dost speedily amend, God in the end will give thee a name accordingly: on the contrary, art thou secretly upright, holy, &c? God certainly who seeth it, will in the end plentifully reward thee; for if wee have not

C

credit

Reas. 3.

Vse 1.

Matth. 6. 4.

Gen. 4. 15. >

credit with God, surely all glosses and shifts will doe no good : so that this is true both as well for the evill as the good. Let every man therefore looke to his owne conscience, and see how the case standeth with him. Art thou an hypocrite : God will even set a brand upon thee, as he did upon *Cain*, which shall never be separated from thee, no more than the shadow from the body ; thou shalt never have a good name with men ; yea, and rather than thy wickednesse shall be hidden, the very birds of the ayre shall disclose it ; and although it may be thou thinkest that thy power or authority wil shield thee from ill report, yet I tell thee thy expectation will much be frustrated.

vse 2.

Secondly, This should teach us daily to renew our repentance for our sins ; for although it may bee our sins be remitted, yet unlesse we doe daily by repentance cleanse our hearts, God at the length will bring us to shame ; and as *Iosephs* brethren, who because they did not repent them of their sinne against their brother, were many yeeres after grieved and troubled for the same. Therefore as you love your names, by daily repentance make up the breaches of your heart and life ; for thus did the Prophet *David*. Who would ever in the least manner have imagined that he, after his great sinnes of murder and adultery, would have recovered his name ; yet because that hee unfeinedly, even from the bottom of his heart repented, behold at the last he recovers againe his name, and in the end dieth both full of riches and honours, So likewise

Iob, though he was in his life time very impatient, yet because that he repented him of it truly, afterward he is honoured for his patience; and hence is it that Saint *James* saith, *Remember the patience of Iob*. A good name cannot but must follow grace and vertue; no lesse than a sweet smell will needes follow flowers and sweet oynments. If then thou hast committed any sinne either in secret or openly, wilt thou have thy good name recovered before thou dye? bee sure to make thy heart sure by repentance.

James 5.

Thirdly, Let not good men be discouraged for evill reports that they may here have for a time, nor let not evill men be encouraged for the good reports for a time they may have; for at the last all evill reports that are cast on the godly shall vanish away, and all the good report that the wicked have had shall quite forsake them, and every one then shall plainly appeare what he is: the reason of this is, because the reports of the wicked have no sure rooting. Indeede certaine it is, that the godly often have an ill name, yet most sure is it, that at the last God will make their goodnesse to breake forth as the Sunne when it hath beene long darkened. Yet here must bee one caution premised, that our hearts be substantially good. I deny not but a man may have some blemishes, but we must daily labour to keepe our hearts unspotted of the world: We must behave our selves blamelessly, but how? not by stopping the mouthes of men; but we must keepe our selves unspotted of the world, and arme

vs 3.

Simile.

our selves against it, by abstaining from sinne.

If paper be well oyled, cast inke upon it, and it will soone returne off againe, but if it be not oyled it will stay on ; so if our hearts be well oyled against the world, by our innocent carriage, then if they have ill reports cast upon them, they will not remaine, but off againe presently ; and so againe on the contrary side. And thus much for the first part of my Text.

2. Thetime [*When he saw he was condemned.*]

Hence learne againe,

Doct. 2.

That sinnes are commonly covered and glosses put upon them untill they be committed, but after they be committed they seeme most vile and odious.

This is plaine here in *Iudas*, before he committed this sinne it seemed a matter of nothing unto him, but after behold how hainous it is. Sathan herein is very ready to deceive us, as we may see in many examples. Thus delt he with *David* when he went to number the people, when *Iosh* represented the sinne to him well enough, yet it seemed nothing to him, but he must needs have it done, then afterwards see how hainous it was to him, inso-much that it made him cry out, saying, *I have done exceeding foolishly*. But should we trace the whole Bible, we can finde no better example than this of *Iudas* ; Christ had given him so manie warnings, saying, *One of you shall betray me* : And againe, *I have chosen twelve, and behold one of you is a Diuell*. And a

1 Chro. 21. 3.

Verse 8.

Math. 26. 21.
Iohn 6. 70.

gaine,

gaine, *It were better for that man, by whom the Sonne of man shall be betrayed, that he had never been borne:* yet all this would not serve, but the luster of the thirty silver peeces had so blinded his eyes, that he could not see.

Marke 14.21.

Now for the reasons.

The first reason is taken from a mans selfe ; our lusts within us are so strong, that wee cannot see the sinne ; as was that in *Cain* : for the properties of these lusts are to cast a mist before our eyes, and to blind-fold us thereby. As when a man doth any thing in his anger, while his anger lasts, he thinketh that he doth it with reason, but afterwards he judgeth himselfe for it, and considers the thing as it is in it selfe ; so it is when a man is blinded with his lusts, he goes on in sin, *perit enim iudicium, cum res transit in effectum.*

Reas. 1.

The second reason is from the Divell, who covers our sins before they are committed with some baits ; for hee knowes no fish will bite at a bare hooke ; so sin at the first is covered with profit, pleasures, &c. or else he laboureth to minse it with distinctions, but when its committed, then he sets it forth in its owne proper colours.

Reas. 2.

The third reason is from God himselfe, who giveth men up oftentimes in his just judgement ; and then use all the perswasions and reasons in the world, and you cannot move them from it : hence is it that the Apostle speakes, *Rom. I. 28. As they regarded not to know God, so God gave them over to a reprobate sense, that they were not able to discern of the*

Reas. 3.

Rom. I. 28.

truth : which is a metaphor taken from a touch-stone, which is able to discerne betweene true gold and false ; but when the vertue of this touch-stone is taken away, then it cannot discerne ; so in like manner, when as God shall give a man up to commit sin, and take away his right minde, hee cannot discerne evill from good, no more than a blind man can judge of colours ; yea, and he is no stronger to resist any tentation, than *Sampson* was when his haire was cut off, to resist his enemies.

Indeed I deny not but that God may sometimes for sin, leave good men to themselves ; thus God dealt with *Ezekias*, *2 Chron.* 32. 31. who because he had shewed the Embassadours of the Prince of *Babylon* all his furniture, it is said *God left him to himselfe.*

And this is done for these two Reasons :

Reason.

First, because God is willing to it for his owne glory.

Secondly, because by this their consciences come to be awakened, and begins to ring a loud peale in their eares.

But here we must know, that there is a great difference betweene Gods leaving of wicked men to themselves, and good men to themselves.

For first, for wicked men, their conscience is awakened, but not soundly untill the day of death, although they may have some remorse and sorrow before. But commonly God awakes a good man sooner. The sinnes of a good man are either lesser or greater ; if lesser, hee is sooner awakened ; if greater,

greater, he is awaked with greater difficulty ; for a grosse sinne is alwayes most dangerous ; this yee may see plainly in *David*, when he had cut off the lap of *Sauls* garment, hee quickly perceived his sinne ; but when he had committed the foule sinne of a dultery, he was more a great deale insensible of that.

The reason why wee are so insensible in grosse sinne is this, because when a godly man commits but a little sinne, for all that his heart still remaines in good temper ; but when hee commits a great sinne, then its all out of order, and cannot perceive it so soone. Even as a man, if he hath a great blow on the head with a staffe, he is lesse sensible than if he had a little scratch or reuch ; so is it with Gods children in committing of sinne. Now the Vse is this :

Seeing that this is the Divels craftinesse, first to cover sinnes before they be committed, let us then when we are assaulted with any tentation, take heed ; let us not beleeeve that that sinne is little, but rather let us demurre and consider a little the matter ; If thou hast any good motions in thee, execute them speedily ; but if thou art tempted to wickednesse stay a while, and consider a while. Its the note of a foole to goe on here regardeth not whither ; but its the signe of a wise man, to see a danger a farre off, and escape it. Consider what will follow thy sin. At the first *Iudas* thought that thirty peeces of silver would have made amends for all, but after he was condemned, he repented for his former folly.

Reason.

Simile.

Vse.

ly. If before we sinne we could but fee the sequences, we would never commit it ; if we could but see the blindness of minde, the horrour of conscience, the hardness of heart that will inseparably follow them, we would certainly shun them; for is any man so mad as to thinke that if a man felt the surfeit first, before he eat the sweet meat, that he would then eat it ? no surely : so could we but see the punishment now that will follow a little pleasure, surely wee would reject all the pleasure.

Let us therefore bee so wise for to looke to the baits that the divell casts before us, for he is cunning and subtil, and its good for us to thinke so.

We usually labour and strive against evill company, to abstaine from them ; why should we then meddle with the divell, or be in his company ? *E-
vah* was drawne to sinne through conference with him, although it may be at the first she intended it not. Gaze not at all upon these baits of Sathan. And if he doe presse sore upon you, consider the consequences that will certainly follow, and say as *Iezabel* said (though after another manner) had *Zimri* peace, who slew his master ? If he tempt thee to lying, then say, had *Ananias* and *Saphira* peace, who lyed to the Lord ? If he tempteth you to other sinnes, looke what the Scripture saith against such sinnes ; as if he intice thee to commit fornication, remember that of the Apostle, *Commit not fornication, as some did, wherof dyed three and twenty thousands:* or say thus, had *Onan* peace, who sinned in thus doing?

Gen. 3.1.

1 Corin. 10.
Gen. 38. 9.

ing. Doth he intice thee to drunkenness, say with thy selfe, had *Nabal* peace, who died not for his churlishnesse, but for his drunkennesse ; so for any sin in generall, doth he intice thee to it, looke to the plaine words of the Scripture ; for there is no sin without bitterness.

But now to the intent we may the better be able to avoide his baits, let us consider the deceits and glosses which he useth to put before us : which are these.

His first deceit is, that he seldome tempts one to the committing of one of the lest sins, but he promisseth either profit, pleasure, or some reward.

Now to this I answer, first, Here consider, if thou doest not deprive thy selfe of a greater pleasure, even of the pleasure of a good conscience, surely that will bring more joy and comfort than any earthly thing can, yea, and at the last, more advantage in outward things than sin.

Secondly, when he telst thee of his profit and pleasure, tell him that he cannot be as good as his word, for the pleasures of sin are but for a season, and in the midst of these pleasures there is griefe.

Now there is a double misery in every sin:

First, that which is inherent, which is the sin it selfe. The minde can never take contentment till it have the proper object ; and every thing taketh pleasure when it is as it should be, otherwise it doth not, but as a legge or an arme being out of joynt, is full of paine and griefe ; so when the mind and faculties thereof are distracted, they were as it

D

were

Sarans deceits.
I.

Ans. 2.

Ans. 2.

were out of joynt, and full of griefe. The pleasures of the wicked have sorrow with them, but the sorrowes of the godly have joy.

Secondly, as to good actions there is pleasure adjoynd, so there are also some wils which follow every sinne. Sathan he presents before our eyes faire pleasures, when he tempts us to hainous sins; but he never shewes us the paine and griefe that will follow. Thus did he with our Saviour, when he tempted him, shewing him all the kingdomes of the world, and the glory of them; but never did he shew him the griefe. Thus likewise did he when he tempted the Israelites, shewing them their flesh-pots in *Egypt*, and their onions, &c. but he never shewed them the grievous paine and servitude that there in making bricke they did undergoe.

2 Deceit.

His second deceit is this; he tels us, that though we sinne, yet we may escape and goe to heaven notwithstanding.

Ans.

I answer: Doe but remember what God saith to this temptation, *Deut. 29. 19.* when he shall heare the words of this curse, if hee shall blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubbornnesse of mine owne heart, quasi dixit, though I commit such and such sinnes, yet notwithstanding I shall goe to heaven, but marke what God saith, *I will not be mercifull unto that man, but my wrath and my jealousie shall smoke against him, every curse that is written in this booke shall light upon him, and his name shall be rotted out from under heaven.*

So

So *Esa. 28. 12.* *I will disannul your covenant, and your agreement with hell shall not stand,* quasi dixit, when a man thinks he shall escape hell, and goe to heaven, though he commit sin, he doth, as it were, make a covenant with hell, but God saith that covenant shall not stand. So *Esa. 44. 11.* *Destruction shall come suddenly on them, and they shall not know the morning thereof.* Indeed, perhaps they say, we will repent in the meane time; but I wish them seriously to consider the fore-named places.

Thirdly, the Divell tells us, that though we commit sin, yet we may leave it when we will.

3 Deceit.

But for the answer of this; know, it is a meere delusion; for can a black-moore change his skinne, *Jer. 13. 23*? Suppose a black-moore should be warned to come before a Prince with a faire skin, and have a weekes space to prepare himselfe, and deferre it untill the last day, thinking he could doe it soone enough; would he not be accounted a foole? yet a black-moore shall sooner change his skin, than a wicked man depart from his evill way. Sin is like to sicknesse, it weakens the strength of the mind, of the judgment, and affections, and takes away all our purposes which we had at the first.

Ans.

If a man that is sicke can keepe his strength, then may a man that lives in sinne keepe his, and rouse himselfe up by repentance at his pleasure; but it is not so, its God onely that giveth repentance, now the spirit bloweth where it listeth. If you say, I will be sorrowfull, forsake my sinnes, and repent when sicknesse comes, this will hardly prove true repen-

tance, for *Iudas* did so. This repentance most commonly riseth from selfe-love ; every creature loveth his owne safety ; so at death a man is willing to leave sinne, but this comes from nature and selfe-love, because he would not goe to hell, and most commonly these men, if it please God that ever they recover out of their sicknesses, they fall into the same courses againe.

4 *Deceit.*

Fourthly, He will excuse our sinne by some vertues wherewith he hath affinity ; he will put on us *palliate vicia*, those vices that have some neerenesse to vertue.

Ans.

I answer : howsoever the Divell may use such distinctions to helpe out his baits to sin for a time, yet in the time of trouble they will not hold out, but appeare as they are indeed.

5 *Deceit.*

Fifthly, He makes men beleeve their nature is prone to it, and they cannot leave it. If I were as such and such men are, indeed I could abstaine, but my nature is such that it will not suffer me.

Ans.

I answer : Thou must know that this doth not excuse but aggravate thy sinne ; if thy nature be prone to any sinne, know, that the sinne is much more grievous : we loathe a toade because of the venomous nature of it ; so God loatheth our nature, because its sinfull. As a drunken man that murders another commits a double sinne, one of drunkennesse, another of murder, which comes from drunkennesse ; so, if our nature be prone to any sin which we commit, its a double sinne ; first, in that it is naturall to us and originall : secondly, that we com-

commit thereby originall transgressions. We had, you know, a part in *Adams* sinne by propagation; now if we have a hand in it our selves by our strong inclinations thereunto, wee our selves are causes thereof: likewise let us not therefore goe about to excuse our selves with this, that because I am of an other temper than another man, I may take more liberty, and God will beare with us herein; for God certainly will beare with us the lesse.

Sixthly, He will turne away thy thoughts from the sinne, and fasten them on something else; so *Iudas*, his eye at the first was fastened on the thirty peeces of silver, but afterwards hee thought of his sinne.

For this I commend unto you *Dauids* practice, *I considered my wayes, and turned my feete unto thy testimonies*. So looke thou first upon thy sinne before thou commit it, and labour to see his cunning therein. If *David* had seriously looked on the sinne of adultery before he had committed it, he would never have done it; hence is it that the Wise man counseleth us, *Prov. 4. last. Ponder thy wayes aright, &c.* And this is commonly the greatest deceit of all.

Seventhly, He labours to draw men on to sinne by degrees, by a little and a little; he never aggravates the sin at the first, but extenuates it.

I answer: when water hath gotten a little passage, it will soone make a great breach; one little wedge makes way for a greater: so it may be a man commits but a little sinne at the first, but afterward

6. Deceit.

Ans.
Psalme 119.

7. Deceit.

Ans.

the Divell drawes him to commit greater. A man that commits sin is as one in a quick sand, who sinks deeper and deeper : or as a little sparke that kindles a great fire. Seeing therefore the case standeth thus, we ought to resist the beginnings of sin, and give peremptory deniall to the first temptation. And thus much for this point.

Now followeth the third point, *viz.* the repentance of *Iudas* in these words; *He repented himselfe, &c.* which repentance of his consisteth of three parts.

1. His restitution, *he brought againe, &c.*
2. His confession, *I have sinned, &c.*
3. He was sorrowfull.

From which repentance of his learne this Doctrine.

Doctr.

That there is a false repentance, confession and restitution that is very like the true repentance, confession and restitution, and can hardly be discerned.

This repentance, confession and restitution which *Iudas* made, was not true, yet it was very like to true. Such was that of *Saul*, *Ahab*, and the rest. Such is the repentance of many at this day, who in some good mood, or some afflictions seeme to repent; but this repentance breakes as bubbles, and vanisheth as the lightning in the ayre. This repentance is false, yet so like the true; that the difference betweene them is very hard to discern, although in themselves they differ much; as true gold and counterfeit

terfeit are hard to be discerned asunder by us, although in themselves there is a broad difference, as much as betweene gold and copper.

This false repentance may goe farre,

1. If we consider the substance of it.

2. If we consider the concomitants.

First, if we consider the substance, it may goe farre, for,

1. He may seriously consider his ways.

2. He may have a kinde of sorrow for his sins.

3. He may sue for pardons for his sins, as doe many hypocrites.

4. He may desire faith and repentance, as *Francis Spira* did.

But here we must know that there is a twofold desire of faith and repentance.

First, from a selfe-love, not out of a love to the graces, but feare of hell : and this may be in false repentance.

Secondly, From a love to the graces, having sensibly tasted them; this desire is grace.

5. There may be an amendment for a time, as did *Saul* and *Pharaoh*.

6. He may come to that passe, that if the sinne were to be committed againe, he would not doe it for all the world, as *Judas*.

Secondly, True repentance and false are very like in respect of their concomitants.

1. This false repentance may cause a remorse, yea it may bring forth teares, as we may see in *Saul*, 1 Sam. 24. 17. *he lift up his voyce and wept.*

3. This

2. This false repentance may cause confession, freely and fully, as did *Pharaoh*, *Exod. 9. 27.* taking shame to himselfe, and ascribing glory to God: thus did *Saul*, *1 Sam. 26. 21.* he confessed that he had sinned exceedingly, so that one would have thought that it had beene true.

3. It may cause them to fast and pray for pardon, as did *Ahab*, *1 Kings 21. 27.* but it was not in truth, but onely in the time of his misery.

4. They may come to Restitution, as *Judas* did.

5. They may bring forth some fruits of amendment of life; so that very farre this false Repentance may goe; as the second and third ground.

And now behold true Repentance in substance and concomitants; what can you finde more in it? hence it is that so many are deceived with false repentance, which is so like the true; but bring them to the touch-stone, and you shall finde a broad difference betweene them, as after you shall see.

Now the Reasons of this Point are taken from the false grounds from whence repentance comes, which are these:

1. It comes from selfe-love; when sinne proves hurtfull, and the hurt is neere at hand, then it may worke, but all out of selfe-love. An hypocrite when hee findes fire in the sinne, hee throwes it away, but when once the fire is out of the coale, hee will play with it, and fooles himselfe, hee feares

feares onely the fire, not the foulneſſe of ſin ; he hares the ſting, not the ſin.

2. This repentance comes from the common gifts of the holy Ghoſt, which a carnall man may have ; as,

First, Hee may diſapprove the foulneſſe of ſinne.

Secondly, Hee may hate the ugleneſſe thereof.

But here we muſt know that the light of nature is extinguished in ſome more than in others ; as no doubt but that it was riſe in *Iudas*. When ſins rightly are propounded to us, far we may goe in falſe repentance.

Thirdly, their repentance comes from the beauty, ſweetneſſe, and excellency a carnall man may finde in Gods wayes, which may make him amend and turne unto God for a while ; as in the time of *Iohn* Baptiſt, they confeſſed and turned to him (but it was but for a while ;) the reaſon was, becauſe he was a burning and a ſhining light, and they rejoyced in his light. So the ſecond ground found a ſweetneſſe in the Word, and left all, but yet returned, as *2 Pet. 2.* latter end. Some in the excellency of Preaching may ſee ſweetneſſe, and rejoyce a while, but yet returne againe to their finnes.

Fourthly, Their repentance may riſe from a good Family, company, or Miniſtry : Thus *Ioaſh*, (*2 Chron. 23.*) good, while *Iehoada* lived, which ſeemes to be thirty yeeres ; *Iozabab*, *2 Chron. 26.*

was good all the dayes of *Zacharia* ; so many are good, while they are under carefull Governours, and in good company ; so long as good meanes last they will be good. I cannot compare such men better than to the Swine, which whilest they are in faire meddowes keepe themselves cleane (w^{ch} is no thank to them, but the place) but as soone as they come to the mire they tumble in it ; so will these men, so soone as opportunity is given them.

2. So likewise confession may arise from false grounds.

1. First, from passion, being in good moods, they confesse sometimes, not otherwaies ; but sound humiliation, as a sping, makes us alwayes ready to confesse.

2. Secondly, From some evident discovery of his sins ; when the light shines so in his eyes, that he cannot but confesse ; as *Saul* when he evidently saw *David*'s kindnesse, could not but confesse.

3. Thirdly, From some extorting cause ; as here did *Iudas*, when God and his conscience prest him to it ; so did *Pharrah* when he was under the racke.

Thirdly, Restitution may also arise from false grounds.

There was a great difference betweene the restitution of *Iudas* and *Zachew*, *Iudas* was sicke and opprest with his silver peeces, as a man of meate in his stomacke ; therefore no wonder though hee would be rid thereof ; but *Zachew* did it most willingly and freely.

Use 1.

This sheweth unto us the vanity of the Popish doctrine,

doctrine, which makes but three parts of Repentance, Confession, Contrition, Satisfaction, all these had *Iudas*, yet who can say he truly repented; one may doe all that they say, yet be damned.

Let men then looke to themselves that have not gone as farre as *Iudas*, namely, have not repented, confessed, and restored; for though these bee in false repentance, yet are they in true also; onely in false there are these onely, in true there is these and more also: for as the guilt in counterfeit gold (which makes it like the true) is good; so the fault is, that it is not throughout, such as the outside is; so these things in false repentance are good, the fault is, that their grounds are not good also.

vse 2.

And againe, they which have gone as farre as *Iudas*, and seeme to have repented, let them try themselves, and take heed they be not deceived.

Now there are two things that hinder us from judging aright of our estate.

1. Vnwillingnesse to search.
2. Vnability to judge.

First, Vnwillingnesse to search, and the causes of that are these:

First because they have beene long sure, and others so judge of them, and therefore now they are loath to call into question their estate: But let such know, that nothing can establish their state more; for either your repentance was sound, and then the more comfort unto you if you search, or else it was not sound, and then the sooner you discover the falsenesse thereof, the sooner you may amend it.

2. It is because they are unwilling to make their hearts fully sound; they would not be perfect; they will have some sinne to dally with: but this is great folly in men, for want of one steppe more to misse heaven, and to make shipwracke in the haven of their happinesse.

Secondly, inability in judging, not being able to judge whether wee have truely repented or not.

To helpe this; consider whether your repentance arise from a naturall conscience, or an heart truely changed, for that is all in all. If your heart bee changed; and from that, and not from a naturall conscience enlightned, ariseth your repentance; but this is hardest of all to know.

You may know it two waies.

1. By the inward differences.

2. By the outward effects.

First, by the inward differences, and they are five:

First, if it come from an heart truely changed, thou shalt finde thy selfe doing all holy duties with a naturall inclination, as the fire to ascend; although thou meetest with many impediments, yet never leavest striving, but inwardly delightest in Gods law. A naturall conscience may do much, but never make us inwardly from the bent of the heart to will good; now in spirituall things, its more to will then to doe; as Saint Paul would have the *Corinthians* not onely to doe, but also to will. Hence is it that *Nehemiah* desires the Lord to heare the prayers

1 Cor. 3. 10.

Nehem. 1. 11.

prayers of them that did desire to feare him : This is the very Character of a Saint ; The naturall conscience, if there were no hell, would sinne, love it, and use it ; but inwardly to desire holinesse for it selfe is an infallible signe ; so that were there no heaven nor hell, yet he would choose holinesse, and could doe no otherwise, when it is his meat and drinke (as our Saviour speaketh) to doe Gods will. Now a man soundly an hungry, will eate though not hired ; so would he doe the workes of holinesse though there were no reward. If you have this disposition, sure I am you have truly repented ; if you have not, feare, and labour after it.

Secondly, the naturall conscience tells us this should bee done, urgeth it, and blames if it bee not done ; and hence ariseth hearty resolution and purposes, but it never enables to doe it, therefore hee never performes what hee purposeth ; but a heart truly changed enables us to doe it. As *Paul* saith, *I can doe all things through Christ* : not some, but all ; whereas the naturall man cannot but sinne, because (as *Saint Peter* sayes) the will is not stirred nor changed ; therefore although much may be done, yet it will downe againe ; as a stone, if not changed into fire, though it be lifted up, yet it will fall downe againe : Now the naturall conscience cannot change the will, therefore cannot he resist sinne ; but the true Convert can say, he can be chaste, he can resist lusts, and the like ; the other say (and say truly) they cannot but sinne, for the naturall conscience cannot change, and therefore they grow weary of

it, because it is not naturall ; if they were truly changed, they would doe it with ease.

Thirdly, the naturall conscience can goe no further than it's enlightned ; it may approve for small civill living, and holinesse in the generall, but it cannot so approve of holinesse in the particular, that the stricter any man is, the more they approve him, and desire to be like him : A man truly spirituall is burthensome to a natural conscience, though never so much enlightned ; the high degrees of holinesse doe make him distate him. Wherefore canst not thou delight in them that are good ? thou hast care to feare.

Fourthly, the naturall conscience may make a man abstaine from many sinnes, but hee abstaines from none out of a detestation and hatred of them : he may indeed hate a morall vice, because he may have a morall vertue contrary to it ; but he cannot hate sinne, for nothing is contrary to sinne but grace, which he hath not : If therefore you abstaine from sinne out of a hatred to it, it's certaine you are changed ; else though you abstaine, it's but from a naturall conscience. *Moses* and *Lot* abstained from uncleannesse, so that they wept and were vexed, that was a signe of change ; else abstaine never so much, it's not true grace. But if thou hatest it because it's sin, and hatest all sin both small and great, it's certaine thou art changed.

Fifthly, the naturall conscience may make us love some good men, and God also with a naturall love, because he giveth them some good blessings ;

sings; and may rejoyce in God with some flashes of joy; as, *Heb. 6.* But to love God in his Attributes with the love of delight and conjugall love, to love him because he is holy, just, &c. this an heart unchanged cannot doe; and the reason is, because that all love of delight ariseth from similitude; and none thus love God, which are not changed, and so like him.

But you may say, How can I know this love of God? *Object.*

I answer, It's easie enough to be knowne. For, *Ans.*
 1. He that loves God, keeps his Commandements.
 2. The Commandements of God are not burthensome unto him. But besides this, you may know in your heart whether you love him or no, as you can tell if you love a friend, for then your heart will be toward him, you will delight in him; If these signes be not in you, you may justly doubt that your repentance is no more than the repentance of *Judas* was.

2. But now because these inward effects of sound repentance are hard to bee discerned, wee will now consider the outward effects of true repentance, which are foure.

First, Constancy; true repentance holds out, all false repentance is inconstant; for it ariseth from passion which is ever inconstant, and therefore the repentance comming from it, must needs be inconstant; whether it be from feare or from novelty of holinesse, or perswasion, or compiny, or some sudden joy, what ever it be (not being a true change) it ceaseth, as heate that rising from rubbing goes away.

away when the rubbing is ended ; but it would continue if it arose from a soule giving life to the body. Indeed I confesse some passion may stay longer then other, as *Ioash*, *Amaziah*, but when once *Iehoiada* dyes, they will cease.

Secondly, an evennes & uniformity in their lives; counterfeits cannot ever be the same, but the godly are still the same, in all courses and places: Indeed they may be often uneven from the suddennesse of the occasion, as the newnesse of the ayre in the new Country, may make one sicke, but it kills not ; so a godly man, in what place or time soever, remains the same, though he get disadvantage by it, as a sheep falling into a ditch may be fouled, but is a sheep still; but the wicked is cleane another man; hee casts off the passion of goodnesse, and is cleane changed; but the godly man cannot cast off his nature, because he is borne of God, therefore cannot sin; that is, in the manner he did before.

Thirdly, generality of obedience; the hypocrite ever rowles some sweet morsell under his tongue, and so doth something wherein he savoureth himselfe but the godly man leaves all sins.

Object.

But you will say, the godly also have some beloved sin, and some infirmities to^{wh} they are inclined.

Answer.

I answer: there is a great difference betweene the hypocrite and the godly man; for an hypocrite purposely keepeth some roome for his sin; but the godly man desires to be reprov'd, and will willingly suffer admonition, and desires no exempt place for his deereft sins, but would thorowly be tried.

But

But you will further object, that godly men both have and doe often relapse?

object.

I answer: he differs much from the wicked; for,

Ans^r.

1. The godly man strives against that sinne most to which he is most inclined, by using all meanes against it, and shunning all the occasions thereof, which the wicked man doth not.

2. Although the godly man relapse, yet he never comes to allow himselfe in that sin: the wicked, finding sin pleasing, sits downe and followes it: as *Saul*, who purposed not to persecute *David*, but finding it pleasing to his lust, continued therein. *Pharaoh* for a time would let the people of *Israel* goe, but afterward for his pleasure stayed them.

3. They differ in the issue; the godly man gets the victory over his sin, but sin gets the victory over the wicked man.

4. Hypocriticall repentance is violent and earnest at the first, & slack afterwards; but true grace grows more and more: false, is like a land-flood, great on a sudden, but quickly dried up againe, but in true grace it's as in a naturall birth, the begining is small, but it growes stronger and stronger; hypocrites are hot at the first, but quickly grown coole. I deny not but that a godly man may abate of his strength of grace as a childe may fall sicke and abate of his strength and beauty; but it's but a sicknesse, and commonly after it they shoot up the more: so the godly, though for a while they may be sicke, yet afterward they grow in grace the more for that sicknesse. The motion of the wicked is violent,

swiftest at the first, but slacke afterward ; but the motion of the godly is naturall, slowest at the first, but after it's swifter and swifter.

2. Having already shewen the difference betweene true and false repentance, I will now shew the difference betweene true and false confession.

True Confession is an infallible signe of grace ; many thinke it an easie matter, but to confesse aright is a very hard thing : Many confesse for some by-ends, or some extorting cause ; but true Confession hath these three properties.

First, it's particular ; it confesseth the least and secretest corruption in the heart ; and not onely grosse sins : But the hypocrite, although hee may confesse some grosse sinnes, yet never comes to full particular Confession.

Secondly true Confession is constant, but false is onely in some good mood, or in some affliction, as sicknesse, &c.

Thirdly, true Confession ariseth from a good ground ; namely, a base conceit of our selves, a true shame, and an earnest desire onely to glorifie God, with a full purpose wholly to debase themselves, and a perfect resolution to forsake the sinne hee confesseth, which the wicked never doe.

3. Restitution that is true and right, differs from false.

Because hypocriticall restitution is in necessity when hee cannot helpe it, but it's a burden to him, then hee casts it away as a dogge doth his vomit, when

when he is sicke by it; thus *Iudas* restored; but when we care for it, and it's pleasing to us, then to restore it is a signe of grace; thus did *Zachens* chearefully, when hee might have kept it. The hypocrite restores as the Merchant that casteth his goods into the Sea, unwillingly; yet will rather lose them than his life.

Thus have wee seene that there is a false repentance, confession, and restitution, much like to the true, and how they differ.

Then seeing there is such similitude betweene false repentance and true, this should teach us what to judge of such mens repentance which is onely in the time of sicknesse; it's greatly to bee feared that it's even such as *Iudas* his was, false and hypocriticall, onely in some mood.

vse 3.

Lastly, if this Repentance of *Iudas* was not true, what shall wee thinke of them that have not gone so farre as *Iudas* did, to repent, confesse, and restore, surely this is the case of many now adayes! All these things that were in the repentance of *Iudas*, are good and commendable in true repentance, but wee must exceed it before wee can come at heaven; and therefore if they that doe not exceed it shall never come there, what shall become of those that come farre short of it?

vse 4.

Next, marke the name *Iudas* now gives Christ; he calls him Innocent; *I have sinned in betraying of Innocent blond.* Whence learne,

That those things which are good, are approved to
F 2 *mens*

Doct.

mens consciences, whether they will or no.

Judas confesseth Christ innocent now; this put not a new conceit of Christ into his conscience, but made him confesse what before he thought in his conscience to be so.

Quest.

But some may say, that many men that are worthy Instruments of Gods glory, find envie and hatred here amongst men.

Answ.

Indeed it's true; but it will be but for a short time before the mist will be expelled from before their consciences; and afterward, although their consciences for a while may be tongue-tyed, yet they will openly approve them to be good men, as *Judas* here did Christ.

2 Cor. 4. 2.

Reas.

First, because it's not in the power of men to judge as they will, but they must judge according to the light of conscience that is in them, they cannot but see what's presented unto them by conscience; as the eye being open cannot but see what is shewed to it; and it's so naturall to the conscience to see truth; for light is put into the conscience even of the wicked by God himselfe: Hence is that, that the Evangelist Saint *Iohn* sayes, *Ioh. 1. The light shined in darknesse*: Whereby light is meant the naturall light of conscience, which although it maketh not men obedient to the truth, yet it maketh them to acknowledg the truth. Therefore Conscience by the Schoolemen is called a Virgin, because it is not defiled by untruths, but ever murmurs against evill, and assents to truth and good; it may be oppressed somewhat, but ever keeps it selfe straight in judgement;

Judas Repentance.

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ment; therefore the false judgment of the wicked comes not from conscience, but from lusts, which when they are gone (as in death, or often before) then they speake the truth.

Secondly, because God will have glory from all the creatures that he hath made, and they cannot but acknowledg it to be right; therefore they which sinne against the Holy Ghost, though they hate goodnesse, because they count it not good to them, yet in it selfe they thinke it to be good; therefore the Devils beleaving and trembling comes from their conscience.

This should teach us to thinke well of the wayes of God; although others speake against them; for it is for some secret cause, and inwardly they doe approve of them in their consciences while they live, and oft witness the same at their deaths.

2 Be not discouraged for any opposition or hatred that thou shalt meet withall; what though they hate thee, yet they have that within them that will approve thee: Wee cannot approve our selves to their wils, affections, or lusts; but whether they will or not, we may approve our selves to their consciences. It is therefore a basenesse when we labour to approve our selves to any by doing evill; the best way is to approve our selves to their consciences, and take *Dauids* course, who when *Michol* scoffed at him for dancing before the Arke, sayes, *If this bee vile, I will be yet more vile; so shall I be had in honour of the Virgins*: So likewise, Art thou hated for Religion? Labour to exceed in that; so shall they

Vse I.

Galat. 6.

honour thee in their consciences ; and it's better to approve thy selfe to their consciences, for they indure ; than to their lusts, for they are vanishing, and their good opinion of thee shall vanish. Hee that reproveth, shall finde more favour in the latter end, than he that flatters ; because he approves himselfe to the conscience, this onely to the lusts.

Now followes the carriage of the Elders towards *Iudas* ; they excused themselves, (saying, *What is that to us, Looke thou to it ?*) although they were the chiefest Agents therein. Whence learneth this Doctrine,

Doctr.

That there is a marvellous aptnesse in the nature of man, to excuse a sinne when hee hath committed it.

The Pharises here were the men that moved and hired *Iudas* to betray Christ : *Iudas* was but the Instrument they used ; and they had purposed to have put him to death, although *Iudas* had never betrayed him ; yet they say, *What is that to us ?* Thus also *Adam* having done that that was directly contrary to Gods Command, yet excuseth himselfe. Thus did the Kings of Israel ; as *Asah*, when hee had committed an evident sinne, he would not acknowledge it ; but when the Prophet comes to tell him of it, he falls a threatning of him. Thus also did *Amaziah*.

Reason.

First, because all sinne after it's committed, leaves a blot in the minde, which is compared to a shadow,

shadow, which darkens the minde, so that it cannot see : For that that the Apostles sayes of hatred, *1 Iohn 2. 9. that such an one as hates his brother, liveth in darkenesse* ; the same may bee sayd of all other finnes.

Secondly, because actuall finnes increase the passion which at the first made us commit it ; now the stronger the passions are, the more is the judgement corrupted.

Thirdly, because sinne worketh on those faculties which should judge, it weakeneth the judgement, and is like a blow on the head that taketh away all sense.

Fourthly, because actuall sinne grieveth the holy Ghost, and makes him depart, and it is hee onely that convinceth us of sinne ; and therefore how can we see when hee is gone, that enlighthneth us ? And when this holy Spirit is gone, then in comes the evill spirit which puts into us false reasons, and so we by them excuse our selves.

The Vse is, first therefore to let us take heed of declining from God, and falling into any sinne, seeing it's so difficult a thing to get out of it againe. What makes us to recover, but a sight of our finnes ? Now falling into sinne, blindeth our eyes, wherefore it must needs be very hard to recover. Seeing then it's so hard to recover, take heed of first falling into sinne ; for a man that is a little fallen into sinne, is like a man in a quicke-sand, ready to sinke deeper and deeper. Suppose a man doth pollute Gods Sabbaths ; at the first there is sorrow for it ; afterward

Vse 1.

ward he beginsse to doe it more and more; but at last he doth it with delight. What is said of uncleanness, is true of all finnes: Prov. 30. 20. *She wipes her mouth* *31. 2. excuseth*: so that although she must needs confesse it to be a sinne, yet in that case she accounteth it none.

1/21.

Secondly, if thou art fallen into any sinne, remember thy aptnesse to excuse it, and labour to get out as soone as thou canst.

1. Remember what thy judgment was of that sinne before thou fellest into it, although now thou judge it small. Thy judgment is like a glasse; before it is crackt, it shewes true; but after it is crackt, it representeth things otherwise then they are. Think with thy selfe therefore how ill once thou thoughtest that sinne; and seeing thy owne judgment is blinded, helpe thy selfe with other holy mens judgements concerning that sinne.

2. Labour to abstaine from the acting of that sinne, and so will light come in againe by a little and a little, and then thou wilt see the ugliness of it; for no man sees the ugliness of a sinne, untill first he comes out of it.

And now we come to their Answer.

What is that to us, looke thou to it. From hence againe learne this Doctrine,

Doctr.

That for the most part, in the time of our extremity, wee have least comfort from those which were our companions in evil.

Judas

Iudas here comes to the High Priests, which were his companions in the betraying of Christ; but they give him poore comfort, *What have wee to doe with that, looke thou to it:* Miserable comforters to a man in his extremity.

Now the Reasons are taken, first, From Gods Iustice; it's just with God, when men joyne against him, to set them one against another. Thus he set *Abimeleck* and the men of *Sechem* one against another: God sends an evill spirit betweene them; he can make enemies to be freinds, and freinds to be enemies. There are abundance of such examples in hystories.

Reas.

Secondly, from mans nature, which is apt to love the treason, and hate the Traytor: he hath a love to the lust, and so may love the treason; hee hath a principle in him to hate the Traytor.

Thirdly, from the nature of their love; it's for commodity or gaine, or some by-end or other, and therefore when the commodity ceaseth, that also ceaseth; yea, and often turnes to hatred, as *Ammons* love to *Thamar* did.

This should teach us to take heede how wee joyne with men to doe evill: It's better to joyne to their consciences in doing well, for their consciences will continue; then to their lusts, for they will end, and then their love to you will end also. Hence it's said in the *Proverbs*, *That he that reproveth, shall find more favour in the end than he that flattereth.* Many rejoyce in the love of evil company; but all that love is but like glasse sodered together;

Vse.

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when God sendeth the fire (as he did to *Abimelecke*) to melt that, they fall asunder, and all their love ceaseth.

Now the next thing is, *Hee casts downe the thirty peeces of silver.* And here the Doctrine is this,

Doctr.

That, that is the greatest comfort, when God once turnes his hand against us, proves most discomfortable.

Iudas here thought these thirty peeces of silver a great matter, but when once God moved his conscience, he casts them away: So, suppose a man get favour, honour, riches, or any other thing naughtily, it will prove but a trouble.

Reason.

1 From the curse of God; although the thing in it selfe be good, yet God ever mixeth some evill with it, which maketh it bitter. Stollen bread is sweet, but God filleth the mouth with gravell. All misery with Gods favour is most sweet, as *Pauls* imprisonments, and whippings, and *Iosephs*: but on the contrary side, all pleasure, with Gods displeasure, is bitter.

2 Because sinne makes the soule sicke, and then it's never well, untill it casts up; and thus *Iudas*, the thirty peeces, burdening his soule, must cast them up.

Object.

Ans.

Many goe on in sinne and are never troubled.

As in our bodies, though there be ill humours, yet they make not a man sick untill they be stirred; so doth not sinne untill God stirres it, as here hee did

did in *Iudas*, and then it makes us sicke.

This should therefore move men to take heed how they turne faile for their owne advantage. Suppose by going from God thou gettest what thou wouldest, yet God can make that comfort to prove but a burthen unto thee, as he did *Iudas* his thirty silver peeces. Be therefore content to lose all before thou lose God.

Now followes the event of all, *Hee went and hanged himselfe*. Whence learne,

That Gods wrath and sinne are exceeding terrible and unsupportable, when they are once charged on the conscience.

vse.

Doe.

This made *Iudas* to hang himselfe. Doe but a little consider mans nature, how loth to destroy himselfe, how afraid to be killed, and you shall find it to bee some greate matter that must cause him to make an end of himselfe, and to cast himselfe into that which he feared; namely, hell: thus heavie is sinne when God once chargeth it on the conscience, that it maketh a man doe all this. Indeed sinne was as heavie before, but then lay at our foot, and we felt it not; but when God layes it once on our shoulders, and on our Consciences, then shall wee feeble the burthen thereof to be farre beyond all torments that can be imagined. See this in Christ, when God did but charge our sinnes on him, how intollerable were they?

Now for your better understanding of this point,

I will first shew you what this horror of conscience is ; which I will doe by explaining these five questions following.

Quest. I.

By what meanes is this horror of conscience wrought?

Answ.

Two wayes: sometimes by Gods owne Spirit; sometimes by Satan.

First, it's done by Gods owne Spirit, when by it the mind is enlightned to see that he is in bondage by reason of sinne ; Hence it is, that it is called the *Spirit of bondage*, Rom. 8.

Secondly, and more frequently, by Satan, when hee, by Gods permission, doth vex and terrifie the soules of men, and drive them to dispaire ; and this is called horror, and the vexing of the soule.

Now whether this horror of conscience bee wrought by Gods owne Spirit, or by Satan, we may know by these foure differences :

1 If wee find any falshood mingled with this trouble of conscience, then it comes from the Divell ; for the Holy Ghost mingles no falshood, but onely enlightens, and shewes the truth : light makes a thing seeme as it is.

2 You may discern it by the affection it striketh in us ; for that that the Divell causeth in us, striketh a hatred of God ; but that that Gods Spirit worketh in us, causeth a servile feare.

3 You may know it by the extremity of anguish it causeth ; Gods Spirit worketh by meeknesse and consolation, but the Divell worketh by extremity of terror and feare.

4 You may knowe it by the manner of doing; for the Divell doth it disorderly, suddenly and violently, without any equality; but the Spirit proceedeth orderly: first, it enlightneth the minde, and then it raiseth objections; and so goeth on by a little and a little; but the Divell worketh violently. Hence is that that Satan is said to buffet *Paul*; for all buffeting betokeneth violence. Indeed, sometime the Spirit doth unequally, but yet there is a great difference betweene Satans working and his.

What is to bee thought of such a condition?

Quest. 2.

I answer, That such a condition being simply in it selfe considered, is very miserable; because it estrangeth and draweth the heart away from God, yea, and from Christ, who is the end of Gods works and so therefore must needs be a most haynous sin; but yet as God useth it, it is a signe, or one of the first steps to faith; and a good meanes to subdue and weaken the stubbornnesse of our hearts.

Ans.

Quest. How may wee know whether God intends this for a punishment, or for a preparation of grace?

Ans. You may know it by the event; for when God doth it for the salvation of the creature, then after it there followes grace; but if it brings not grace after it, if there be onely a plowing and no harvest, the pricking with a Needle, and no thred; then it's a sparke of hell fire, and the very *prælium* of hell.

What shall wee then thinke of those that never had

Quest. 3.

Ans,

had this horror and trouble of conscience?

Their estate for all that may be very good; for this vexation is not absolutely needfull, although humiliation is; wherefore if thou hast it not, seeke not after it; for God useth many meanes: yet thou mayest take hence occasion the more to try thine estate.

Quest. 4.

Whether comes this horror from mellancholly, or how shall wee discerne it from mellancholly?

Ans.

If thou apprehend sinne and the wrath of God, then it is horror of conscience; for when the faculty is pitched upon the right object, to wit, sinne; then it's no mellancholly; but in horror the conscience is pitched upon the right object, *viz.* sinne; for that is the proper object of the conscience: As for mellancholly, that is not griefe, but extendeth griefe; as varnish is not colour, but doth extend the colour. Indeed mellancholly may bee ioyned with it, and draw it forth, but it comes not wholly from that, but from some other inward principle. As the fatnesse of the soyle may bring forth the corne the sooner, but yet that is not the cause thereof, but the roote that it hath.

Againe I answer, that all diseases are healed by their contraries; If that this were mellancholly, then might it be healed by merry company, which is the contrary unto it; but if it be the horror of conscience, then must it onely be healed by the apprehension of Gods love in Iesus Christ.

Quest. 5.

Whether may it befall the childe of God to be

be in this case after he is in the estate of grace, or not?

I answer, That this extremity of horror which *Iudas* here tasted of, never befalls the child of God after he is in the estate of grace; and my reason is this, Because that as perfect love left, there is no feare; so where there is some love casteth out all perfect feare. Indeed Gods children are never wholly without feare, *Rom. 8.* yet in their greatest feare there is in them the root of comfort remaining. There are many examples that may be brought to prove the same, but I know none like that of our Saviour Christ, who although hee was in such unspeakable horror of conscience, that it made him cry out, *My God, my God, why hast thou forsaken mee?* yet this horror was mingled with faith, comfort, and the assurance of Gods favour. So Gods Children may have such sorrow, and be so drunken with wormewood, that it may make them not to know what to doe; yet in all this griefe the fier of Gods love is not quite extinguished, but there are some sparkes thereof remaining under these ashes.

Ans.

Here is a Caveat to be given of two things.

First, Let those that are in this disposition of minde, take heed of that that Satan in this condition may labour to bring us unto; for then they are in a disease; and those that are in a disease, incline unto something: Take heed then of polluting the Sabbath and other sinnes that hee may incite thee to, for *Sanus* and *Ager* differ, the one desires

Caveat.

fires

fires one thing, the other another.

Caveat.

Secondly, Something must be done positively for the healing of our griefe: when that wee are in sorrow, wee must pitch it upon the proper object, to wit, sinne; and put away all worldly sorrow, for that bringeth death; but sorrow for sinne, that bringeth life.

All these things thus being expounded, the point is manifest,

Doctr.

That sinne and Gods wrath being charged on the conscience, are exceeding terrible.

Indeed, when the burthen lyes on the ground, we feele it not, but when it lyes on our shoulders: So, before this horror is charged on the conscience wee feele it not, but then it is exceeding terrible.

It is with griefe as it is with joy: There are three things in all joy.

- 1 There is a good thing.
- 2 There is the conjunction of that good thing to us.
- 3 A reflecting knowledgetherof.

So also in griefe there are three things.

- 1 There is a bad thing.
- 2 The conjunction of that to us.
- 3 The reflecting of the understanding, whereby wee know the hurt that comes to us thereby.

When a man feeles, and sees, and knowes his sinne;

sinne, then it is unsupportable, and the reason thereof is, because that then a mans spirit is wounded, and cannot beare it selfe.

The Reasons of this point are these three:

Reas. 1.

First, because that sinne and Gods wrath are in themselves the greatest evill, as righteousness and Gods favour are the greatest good: Men may thinke that punishment were the greatest evill, but it is not; for that is but the effect of sinne, sinne is the cause thereof; now wee know that the cause is alwayes greater than the effect: Now when God shall open our eyes to see this sinne and Gods wrath, then it will be an insupportable burthen. This is the reason that at the day of Iudgement the wicked shall cry, Hills and Mountaines fall upon us, to hide us from the presence of the Iudge, because that then God shall open their eyes to see their sinnes; which if hee should doe now while they are heere on earth, would make them cry out as much. As it is with comfort, so it is with griefe: If wee know not of it, it affects us not: As the Army that was about Gehazai, it comforteth not him, because hee saw it not: So for griefe; although hell and damnation be about us, yet if wee see it not, wee doe not regard it.

Reas. 2.

The second Reason is taken from Gods manner of working on the spirit of the creature; hee then leaveth it; now wee are to know, That the greatest comfort the Creature hath, is the fruition of Gods presence, and the greatest griefe is his absence;

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if wee want that, wee are deprived of all comfort; as if the Sunne be absent, wee are deprived of all light. If there were but a little comfort remaining, that would serve to hold the head above the water; but if all comfort be gone, it then presently sinketh. The proper object of feare and griefe, is the absence of good, and presence of evill, and both them come by the privation of Gods presence.

Reas.

The third Reason is taken from the nature of conscience it selfe when it is awakened, because that then it is sensible of the least sinne; for every faculty, as it is larger, so it is more capable of joy and griefe; therefore men are said to be more capable of joy and griefe, than the bruite beasts; and in man the soule is more capable than the body; and in the soule, conscience of all other parts most capable; and as the conscience is capable of the greatest griefe, so also of the greatest comfort; it is capable of the peace of God, which passeth all understanding. And surely this horror of conscience is nothing else but a spake of hell fire, which the Heathen had some inkling of, when they sayd they were exagitated with the furies.

Vse. I

Seeing then that the wrath of God is thus insupportable, this should teach us in all things especially to labour to keepe a good conscience, and to labour to be free from the guilt of sinne. If the wrath of God be the greatest evill, then should the whole streame of our indeavours be to take heede thereof by labouring for to keepe a pure conscience. Proportion your care herein to the good that will come

come thereby ; it will bring the unspeakeable comfort ; without this labour to keepe a good conscience, thou wilt never have thy heart perfect; therefore labour for it; consider the good it bringeth. Men busie their heads here to the utmost for other things, as for Learning, Credit, Riches, Honour, and all because they thinke that they are worthy their labour ; Let us then but consider the fruit that this peace of conscience will bring ; let us but gather up our thoughts that are busied so much about other things, and but consider this a little; which if men would but doe, they would spend more time about it than they doe ; for now these things are done but by the bye, and have not that tithe of the time spent about them that should be, which wee spend about other things. But let such know, that it is but a folly to goe about that worke with a finger, which requires the strength of the whole body : When this worke of the building of grace doth require the whole strength of a man, and wee put not our whole strength thereto, it is no marveile if wee doe not prosper therein. Let us therefore seriously consider our wayes, let us consider with what tentations the Diuell daily assaileth us; Consider that it were as good get ground of the raging sea, as of raging lusts; Consider these things with thy selfe ; I am verily perswaded, that the chiefest cause why there is so much deadnesse in those that belong unto Christ, is, because they consider not their wayes. Take time therefore to consider thy wayes. It is no wonder to see men con-

plaining of their weaknesse, when as they will not labour to keepe a good conscience; it is all one as if a sluggard should complaine of his poverty, or an idle scholler should complaine of his ignorance. Be exhorted therefore to prize the peace of conscience, spend the chiefest of your cares for it; what if you lose some few other things, so you get that, they are all nothing in comparison of that; but the common fashion now is to spende but a little time in such things as these are, and so thinke that enough too.

17c.2

This sheweth us the miserable condition of those that still lye in their sinnes, it may be they thinke the burden thereof to be light, and account it not; but when the burden of their sinnes shall be layed upon them, they will finde it to be intolerable; now while the burthen lyes not on their shoulders they feelee it not; but when God shall once say, Let him beare the burden of his sinnes, we shall finde them to be unsupportable, even able to presse us downe to hell, as here they did *Iudas*. The common fashion of men is not to regard what sinne they runne into for the escapeing of some outward crosse, thinking that to be the greater, but they shall one day, to their cost, finde the contrary; that these outward punishments and losses are nothing in comparison to the inward; that is outward cold and heate is nothing to the inward; the heate in summer is nothing to the heate of the feaver; so that these outward crosses are but as the heate in summer; inward, like the heate of the feaver. But it's a wonderfull thing

to

to see how men, like little children, rejoyce and tremble at appearances. Children cry not at things to be feared, but at things not to be feared; as Hobgoblins, and the like, they cry: so doe men most commonly feare those things that are but *umbræ doloris*; for outward evils are like the scabbard without the sword, which cannot cut; they are onely inward evils which are like a deepe pit, out of which we cannot be recovered. Set your hearts therefore in a right disposition of judging of sinne, that you may judge aright thereof as it is in it selfe; labour to apprehend Gods wrath for sinne, and beat downe those lusts that like mists hinder us from the sight thereof: Iudge of sinne as the Scripture judgeth of it, for that is the true glasse; judge of these outward things as they are; see how you should judge of them in the day of death, and so judge of them now, and by this meanes you shall foresee the plague, and prevent it.

Seeing then that sinne is so unsupportable when once it is charged on the conscience, this should teach us earnestly to sue for pardon for it above all other things if wee meane to have it. It is now become the fashion of the world to pray for the pardon of their sinne in a superficiall manner; but such shal never obtaine it, but onely those that are fervent in prayer for it: for God will be glorified of every man, both of the unjust and just. 2. For the wicked, he will be glorified of them at the day of Iudgement, in their destruction. This is the meaning of that place, Rev. 1. 7. *Behold he cometh with Cloudes;*

Vse 3.

and every eye shall see him, and they also which pierced him : and all kindreds of the earth shall wail because of him. But for his owne servants, those that he calleth he first woundeth ; he causeth them for to see their sinnes , and the pitifull case they are in by reason of them ; and then he causeth them to see him in his Attributes of Love, Mercy and Iudgement ; and maketh them to sue unto him for pardon, as a man condemned and ready to be executed ; and thus he is glorified by them.

Seeke therefore for the pardon of your sinnes , if you did but feeble the burthen thereof a while , as *Iudas* did, you would : if you cannot see your sins, labour to see them.

Quest.

Some may here say , how shall wee doe to get pardon? we desire it with all our hearts.

Answ.

Use a right method.

1. Labour to be humbled by the Law.
2. Labour to be comforted again by the Gospel.

1. For the Law that must humble us.

1. By the declaration of the fault.

2. By the commination of punishment.

Which thou must apply unto thy selfe.

1. Thou must apply unto thy selfe the corruption of thy nature, by reason of thy sinnes.

2. Thou must consider what thou hast deserved for this thy sinne : The first being as the Iury , that tels a man he is guilty ; the second being as the Iudge that pronounceth the sentence of death.

This is the way to be humbled, and so to come to sound repentance. Thus did *Paul* with *Felix*, *Act. 24*

25. He reasoned of temperance, righteousness and judgement to come.

1. He reasoned of Righteousnesse and Temperance; that is, he told him what righteousness and temperance was required of them that should be saved.

2. He added judgement to come; that is, he threatened the terrors of the Law, and so made him to tremble. So likewise let us doe, first consider what righteousness, temperance, purity and holiness is required of them that would be saved; then in the second place consider the judgement that is threatened if we doe not performe these things.

Now that we may the better see the fault,

1. Fasten thine eyes upon some particular grosse sin, as suppose it be of drunkennesse, uncleannesse, lying against the conscience; see if thou art guilty of such sins first, as the woman of Samaria did by her adultery, Ioh. 4. So David, when he had committed adultery, first he saw that, and then seeing that hee came to see the corruption of his owne nature: for it is a loud sound that must first awaken a man, then being once awakened he will heare lesser sounds.

2. After thou hast this done, then consider the corruption of thy nature; looke on all the faculties of the soule, see how they are out of square; the understanding is dulled, the conscience, when it should cry then its still; and when it should be still, then it cries; the memory ready to forget good things, but prone to retaine privie grudges towards our neighbors; the will will do a thing when as the understanding tels it, that it is contrary to Gods will, & therefore

fore should not be done ; and so likewise for the other affections; all which when wee have done, let us looke on the straitnesse of the law, & the crookednes of our lives, how short we come of doing that we should, & then see what we have deserved for it.

2. This being done, let us comfort our selves with the Promises of the Gospel, for grace can never truly be wrought, untill by the Gospell we believe, humiliation cannot doe it; we must therefore know that God is exceeding merciful more than we can imagine, and lay hold upon his love in Christ, by a true faith.

Object.

Every man knowes that God is mercifull, but we are not fit for to receive his mercy.

Answer.

I answer; you know not what mercy is; It may be thou thinkest, if thou hadst more repêrance, or more humiliation, then thou wert fit for mercy; but thou art deceived, for the more thy heart is out of order, the fitter thou art for mercy; for the greater thy sin hath bin, the more will his mercy be seene in the forgiveness thereof. And therefore never look what your sinnes have been in time past, but see what your purpose and resolution is for the time to come; and (which is the hardest thing to do) labour to believe in Christ for the pardon of thy sins, and apply the promises to thy self, for a sin is never soundly healed until we apply the promises; for unlesse we apply the promises, we cannot truly delight in God, and untill we doe truly delight in God we cannot hate sin, and thinke wel of God and goodnesse. And therefore, to conclude all, let us here be exhorted to labour for faith above all things which daily will increase grace in us.

F I N I S.

THE
SAINTS
SPIRITVALL
STRENGTH.

Excellently and Amply set forth in
three Doctrines drawne from

EPHES. 3. 16.

That hee would grant you, &c.

By the late Reverend and learned Preacher,
JOHN PRESTON,

D^r. in Divinity, Chaplaine in Ordinary to his
Majesty, Master of *Emanuel*l Colledge in
Cambridge, and sometimes Preacher
of *Lincolnes-Inne*.



LONDON,

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THE
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SPIRIT
STRENGTH

Excellently and Ampley furnished in
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1. The Holy Spirit
2. The Holy Spirit
3. The Holy Spirit

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JOHN TAYLOR

D. in Divinity, Canon in Ordinary to his
Majesty's Most Excellent College in
(University of Cambridge) Prebendary

1652



Printed for Andrew Clark, 1652



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K

THE

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Means to get the spirit.

I. Knowledge of him.

Simon Magus, and some more, who were with the

same Jesus in the desert.

II. Faith.

III. An earnest desire joined with Prayer.

IV. Obedience.

V. Waiting on the Means.



K THE



THE SAINTS SPIRITVALL STRENGTH.

Ephes. 3. 16.

That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.



THese words are part and the summe of that Divine Prayer that Paul made for the Ephesians: the principall thing that the Apostle prayes for, is this, *That they may be strengthened by the Spirit in the Inward man:* and this hee sets downe in such a manner, that hee answereth all doubts that might hinder the Ephesians from obtaining of this grace.

K 2

For

1

For first, they might demand this of *Paul*, you pray, *That we might be strong in the Inward man*, but how shall we? or what meanes shall we use to get this strength? the Apostle answers to this, and tels them, the meanes to be strong in the inward man is, to get the Spirit, that you may be strengthened by *the Spirit* in the inward man.

2

Secondly, they might demand, I, but how shall we doe to get the Spirit? the Apostle answer to this, you must pray for him, for your selves, as I doe for you. For, I pray that he would grant you the Spirit, that you may be strengthened in the inward man.

3

Thirdly; they might demand, but what should moove God to give us his Spirit, and to heare our prayers? to this the Apostle answers, that the motive-cause is, the riches of his glory, that hee would grant you according to the riches of his glory, that you may be strengthened by the Spirit in the inward man.

4

Fourthly, they might demand, I but what shall we be the better by this strength if we get it? to this the Apostle answers in the verses following, then saith he, *You shall be able to comprehend with all the Saints, what is the length, and the height, the depth, and the breadth of the riches of the love of God towards you in Christ*. Now in that the Apostle above all other good things that he wishes unto them, prays for this, *That they may be strengthened by the Spirit in the Inward man*, I gather this point.

Doctrine.

That which is to be desired of every Christian,
and

and to be fought for above all things; is this, *that he may be strengthened in the inward man.* I gather it thus. Paul was now to pray for some good to the Ephesians, and considering what might bee most profitable for them, he makes choice of this above all other good things, making it the summe, and substance of his prayer, *that they may be strengthened by the Spirit in the inward man*: I shall not need to prove it by any other place of Scripture, because this in hand sufficiently proves the point, as being the maine scope and intent of the Spirit in this place, to shew the necessity of this doctrine of strengthening the inward man. But for the more fuller explaining of this point, we will first shew you what this strength is, and then wee will come to the uses.

What this strength is.

There is therefore a twofold strength: First, there is a naturall strength. Secondly, there is a supernaturall strength. First, I say there is a naturall strength, and this is when a man is naturally strong either in the parts of his body, or in the gifts of his mind: as for example, a strong memory in a man, that is a naturall strength, and so other qualities of the mind: so likewise when a man is strong in the parts of his body, as in his armes or leggs or neck, these are naturall strengths, but this is not the strength, that is here meant. Secondly, there is a supernaturall strength, and this is twofold, the first is a supernaturall strength, which is received from the evill spirit, that is, when Saran shall joyne with the spirit of a man to doe evill,

2

then hee adds a supernaturall strength, and so makes him to doe more, or suffer more than otherwise by nature he is able to doe: with this spirit are all the enemies of the Church strengthened withall. *Paul* himselfe before he was converted was thus strengthened: and so was hee that killed the French King, hee had more than a naturall strength to undergoe all those torments, and not to shrinke at them: but this is not the strength here meant, but there is (2.) a supernaturall strength, and this is that strength that comes from the sanctifying spirit whereby a Christian is able to doe more than naturally he could doe, and this is the strength, that is here meant in this place, and with this strength all the Saints are strengthened withall. This was the strength that *Eliab*, *Stephen*, *Iohn Baptist*, and the Apostles had: this made them speake bouldly in the name of Christ.

Particulars of
this strength.

The first particular.
Beare wrong
patiently.

The second
particular.
Thrive under
any affliction.

Acts 5. 41.

But you shall the better understand what this strength is, if you doe but consider the particulars of it which are these: the first particular in which this spirituall strength is seene is this, if a man can beare any wrong patiently without seeking revenge any way, it is a signe that they are spiritually strong: the second particular, wherein this spirituall strength is seene, is this, if a man can thrive under many afflictions rejoycing under them, he hath this strength: as in the *Acts* 5. 41. it is said of the Apostles, that they departed from the Conncell, rejoycing that they were thought worthy to suffer rebuke for the name of Christ: hee that can beare

beare some troubles hath some strength; but to beare greate troubles. is required greate strength, that is, to stand fast to Christ, to professe his name there (as the holy Ghost saith in *Revelation 2. vers. 13*) where Satan hath his throne; must needs be a greate supernaturall worke of the spirit: the third particular wherein this spirituall strength is seene, is this, *If a man can believe*, though hee hath all reason and strength of reason against him, or if a man can doe all things of knowledge, this is to be strong in the inward man. But to goo further, that you may the better know what this strength is; I will give you a description of it, that is, I will describe what the strength of the inward man is more fully. *First, I say it is generall good disposition or right habit, temperance, or frame of the minde*, whereby it is able to please God in all things. I say it is a generall good disposition or right habit, because, if it bee onely in some particulars, and that at some time onely, it is not strength: as for example, to have a passion to good, and not to continue, argueth not strength in the inward man: or to have the understanding strong, and yet to have the will and affections weak to good, is not to be strong in the inward man, but they must be all strong: as for example, a man or a woman is not said to be perfectly beautiful, except they be beautiful in all parts, for beauty is required in all parts, so likewise a man is not thoroughly strong, but imperfectly, except hee bee strong in all parts: strong in the

The third particular.
To beleve.

Description of
spirituall
strength.

2

the understanding, strong in the will, strong in the affections, &c. Secondly, I call it a *temperature or right frame of the mind*, because it sets the soule in order; that is, it sets a new habit on the faculties, and fixes the soule on fit objects for these habits: the soule was before like a disordered clocke that went at random; every thing was out of its place, but when the strength of the inward man comes into the soule, it frames it anew, and puts it into a right temper againe. Thirdly, I say, *wisely a man is able so please God in all things*, because it sets a good hew upon all our actions: for as Varnish makes all Colours fresh: so doth the Inward man; it sets a deepe dye upon all our actions; a glasse upon them; and makes them beautiful: nothing without it will hold tryall: every thing that hath the tincture of the inward man upon it, will hold good; this sets the stampe of holinesse upon them; and therefore they are acceptable to God.

Now that you may know the better what this strength is, you must first labour to know what weaknesse is: by weaknesse I do not meane weaknesse before a man be converted, for that cannot properly be called weaknesse, but wickednesse: and therefore know that this weaknesse, which I speake of, here which is proper unto Christians, is of two sorts. The first is weaknesse of grace, as in the

1 Cor. 3. 3. *I speake unto you as unto babes in Christ*, that is, as to those that are weak in knowledge, babes. The second kind of weaknesse is this, when

probands: 217
substant
revelat: 1

to nois: 14: C
Hammig
di: 14: 11

1

1 Cor. 3. 3.

2

when one that hath been strong is new fallen sicke, and weake into a consumption of grace that hee cannot use grace, and his strength, so as formerly hee could; now they who are weake in the first sort of weaknesse, grow strong; but they who are weake in the second sort, grow weaker and weaker: therefore if there be any here that are such, that hath once truely lov'd God and his Kingdome, but now is false into the love of the world, that once was lively and quicke to good, but is now backward and cold, my Couniell to them shall bee the same which Christ gives unto the Church of *Ephesus*, *Revelation 2. v. 5.* to remember and repent, and to doe their first workes, lest their Candle-sticke bee taken from them; let them remember what they were in times past, and what they are now, and then let them humble themselves and turne againe into the right way, and bee ashamed of themselves; that they runne so farre away from Christ; and that in time, lest their Candle-sticke be taken away from them, lest these opportunities to good, and the offer of grace be taken from them.

Again as there are kinds of weaknesse, so there are degrees of weaknesse. As touching that kind of weaknesse that followes upon a relapse, (to speake of this first,) there are two degrees of this, First, sensible: Secondly, unsensible. First, I say, sensible, and that is when the understanding is good, but the will and affections are desperately wicked: the understanding, I say, is good in re-

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2.

gard of the good it knowes, whereby the weaknesse that is in our wills and affections becomes sensible unto us. Secondly, there is a weaknesse, unsensible, and that is such as cannot be felt, and this is when men change their opinions of sinne, when they have thought otherwise of it than now they doe: as for example; before, they thought very sinne a great sinne, but now little or none at all: Now as touching that weaknesse, which followes upon the new birth, there are two degrees likewise of this; the first is generall, the second particular: The first is a generall weaknesse, and that is when the Iudgement, will, and affections are all weak. When a man is weak in all the whole parts of the soule: The second degree, is a particular weaknesse, and that is when a man is generally strong, and yet weak in some parts; as for example, a ship may be strongly built or generally strong, and yet having a leake in it cannot bee said to be strong in all parts, because it hath that leake; that is a weaknesse in one part of it: so the soule may bee generally strong, and yet weak in some particular: therefore a man must take heed of all particular weakneses. Now by way of opposition unto these weakneses you may conceive of inward strength. But to come unto the reasons wherefore we should strengthen the Inward man; and they are these.

Reas. 1.

The first Reason wherefore you should be strong in the Inward man is this, because it will fit you for many imployments, it will make us goe through

through much worke with great ease, to performe the weightiest duties of Religion in such manner as otherwise wee could never be able to doe; and this should perswade men the rather, because God rewards men according to their workes: it is not riches, beautie, honour, or dignitie, that prevaile with God in giving the reward, but according to our workes so shall his reward be. And this reason shall make men to haste to get into Christ, because the longer they are in Christ, the stronger they are in the Inward man.

The second reason wherefore you should desire to be strong in the inward man is this, because it brings most comfort and cheerefulness into the soule. (1) Because it makes us doe all that we doe with facilitie and easinesse, so that that which we doe is easie unto us; as for example, a man that is weake in Iudgement, and weake in understanding, any high point of religion is wearinesse unto him, because hee wants a capacitie to conceive: now that which is not rightly conceived or understood, wee have little or no comfort or delight in it, but it is irkesomnesse and wearinesse unto our nature: whereas the same things unto a man that is of a larger capacitie are easie unto him, and hee delights in them. (2) The more strength a man hath in the Inward man, the more health he hath in his soule, for as it is in the body, the more naturall strength, the more health; so in the soule, the more strength in the inward man, the more health.

*Reas. 2.**I.*

22

3

full in grace. (3) It brings the more cheerefulnesse into the heart, because it brings Christ and God thither, who is the God of all comfort and consolation, as the Apostle calls him there. For that must needs be the best thing in the world to bee strong in the inward man; and the joyfullest heart, that hath his inhabiting with God, and Christ.

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(4) Because it brings sufficiency and plentie of all good into the soule, and wee say, that if a man hath a good outward estate, he is like to hold out if a famine should come; so it is with a Christian if hee bee strong in the inward man, though a famine should come, hee is likely to hold out and keepe that which hee hath: but on the contrary, when a man is poore in the inward man, (as it is with a body that is weake) every thing that it hath is ready to be taken away. But as a bowle that hath a byas, the strength of the arme takes away the byas, so strength in the Inward man takes away the byas of shame and reproch, which otherwise would draw us to despaire, and makes us to goe on stoutly and to beare afflictions strongly; babes you know cannot beare that which a strong man can, neither are they able to hold out in any thing as a strong man is able. Therefore that you may hold out, labour to be strong in the Inward man, (5) Because it strengthens a man against temptations, and therefore the Apostle saith; *Be steadfast and unmoveable*, for it makes us to stand fast in Christ, so that nothing shall breake us off from Christ; neither temptation, nor affliction, nor reproch.

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Con-

Contrary, what is the reason that temptations presse men so sore as they doe, but because they are not carefull to grow more strong in the inward man.

This shewes how they are to bee blamed, that seeke this strength least of all, or not at all; for let us looke upon men, and we shall see how busie they are, to get the riches, and honour, and pleasure of the body; but few or none regarding this strength which is the riches, and honour, and pleasure of the soule: for the health, beauty, and strength of the outward man, all take great care, spend much time about them, much labour in them, to adde any thing unto them; but for the beautie of the Inward man, they care not for that, they respect not that: All their care is, for their backs and bellies, still regarding the things that may raise their outward estate, but never minding the strengthning of the inward man; which will appeare more plainly by this. Aske but such men why they doe not pray, or heare, or receive the Sacrament oftner than they doe: to this you shall heare them answer, that they cannot for businesses; they have great imployments in the world, and they must not neglect them, to doe such and such things; as if the inward man were neither worth the getting or having. And yet these men will be as good men as the best.

Again, see it in your selves: This day is appointed for the strengthning of the inward man, but how doe you neglect it, how often were you in prayer, and holy meditation before, or how often

v/c. I.

since have you seriously considered on the things that you have heard, or how have you cast aside your occasions of businesse in your callings, or whether be they not now fresh in your memories: nay, doe not your hearts run after them, even now when I am perswading you to the contrary; If they be, whatsoever you say of your selves, you have not the care you ought to have, to grow strong in the Inward man. And yet that you may see, that you have good reason to strengthen the inward man;

1 First, you old men, consider you and bethinke with your selves, how soone your inward man may be throwne out of doores. Therefore you have great cause to strengthen it, and grow strong in it.

2 Secondly, you young men, as for you, you have need to strengthen the inward man, because as there is a time of springing and growing strong for you in the inward man, so there is a time of not springing, that is, when you will have much to doe to keepe that which you have, without increasing of it; therefore while the time is, take heed of neglecting the time; It is no rule to be followed, That God calls at all times, for thou know'st not whether he wil call thee, and therefore doe thou labour to grow strong in the inward man, and to perswade you the more consider these particulars.

1. Consider the excellency of the inward man, that it wil fit you for great imployments; as for example, it will make you to see God in his holinesse, and to converse wth God, and to have such a holy familiarity with Him, as will joy the soule: this will bring
you

you so acquainted with God, that you wil be esteemed of him as one of his familiars : therefore this should perswade you to strengthen the inward man.

Secondly consider, that you are to be made like unto the Image of God, if you will be saved ; but this cannot be, except you strengthen the Inward man, and therefore the Apostle saith, *1 Pet. 1. As he that hath called you is holy, so be you holy in all manner of conversation* : that is, seeing you are called unto such a high place, as to be the sonnes of God by grace, what a base thing is it for you to stoupe unto base things ? what a base thing were it that an Eagle should stoupe at flies ? And although it is unseemely in that creature, yet men doe the like, and are not ashamed : men will stoupe to the world, and will bee any mans vassall, and bee any thing what any would have them to be, if it may but enlarge their outward estate. But beloved there is a great losse and basenesse in it : for what is Gold, or honour, or pleasure, to Christ, grace, and holinesse ? In every thing wherein there is losse, it grieves and paines us : we grieve when we see Wheate given unto Hogs, which would bee mans meate : wee grieve when wee set up a faire building, on which wee have bestowed much cost and labour, and then to have *Tim*, and *Chim* to dwell therein, and not our selves : And if wee bee subject to grieve for these things, then how much more have wee cause to grieve, when wee see men give themselves unto their lusts, that is, they give their soules to bee a harbour for their lusts, which ought

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ought to bee a Temple for the holy Ghost.

Thirdly, consider that it is the inward man that enables a man to doe those things that are honourable unto God and, profitable unto men; no man can truly honour God, that doth it not by the strength of the inward man; neither can any man truly bee said to profit another, except what hee does, flowes from the inward man unto him, therefore the Apostle saith, *Col. 3. 2. Set your affections on things above, and not on things below*: but Satan comes and robs us of all the good that otherwayes wee might doe: and first hee robs us of our selves, by stealing from us the strength of the inward man: and then secondly, he robs our parents of us, by making us the objects of their griefe; and thirdly, he robs the Church, and Commonwealth of us, making us unprofitable instruments: and beloved, if you looke into the world, you shall find it true; as for example, looke unto young men, they are busied in eating and drinking, and rising up to play, but never regard at all the strengthening of the inward man; whereby they may become profitable unto all. When the soule is unto some but as salt is unto meate, onely to keepe it from Putrifaction: and the body, that is put into the soules place: but what is the reason we put it thus, doth not this prove that true, which *Salamon* saith, *I have seene servants ride, and Masters goe afoote*. When you imploy your selves and spend your time and paines in getting of outward dignity, in decking the outward man, and little regard the beau-

beautifying of the inward man, you preferre drosse before Gold, Copper before Silver: you set the body in the soules place, you set the servant on horsebacke, but the Master must goe on foote; in a word, you doe not things like or bebecoming Christians, and on the contrary you doe things like your selves, when you preferre the inward man first.

Fourthly, consider that it is an immortall soule: why doe you labour for the meate that perisheth, in the use of it; that is, why doe you dote upon the outward man that perisheth in the getting, which perisheth in the using, that will stand you in no stead if you keepe it: and why doe you not rather labour for the meate that perisheth not: why doe you not labour to get the strengths of the inward man which is of an immortall substance that will never fade nor perish in the use: you have built a Temple here, which is in it selfe a good worke, but I say, except you build also in your soules the Temple of the inward man, all your labour, all your paines and all your cost is but lost labour: it will perish and stand you in no stead when you shall need it. And this is one maine drift of the Scripture to shew you the vanity of earthly things, that you should not set your affections upon them, because they perish in the use, and that you should not lay out money for that which profiteeth not, as the Prophet speaketh. Consider therefore that it is a spirit and againe borne and infused into this body to beare rule there, and the body to bee but a ster-

Ioh. 6. 27.

vant to the inward man. But that you bee not deceived, there is a naturall strength whereby some men will goe very farre, and there is a morall strength, and yet take heed you rest not in that: not that I speake against naturall strength, because it comes from God and is good. For I say, wee doe not take away these affections, but wee alter and change them, and therefore I beseech you looke that you doe not content your selves with them, but labour to strengthen the inward man. And here a question ariseth seeing that there is a naturall and spirituall strength; how shall a man come to know whether the strength which hee hath, bee a naturall, morall, or spirituall strength: yet as I said, wee doe not destroy naturall strength, but wee use it as men doe with horses and beasts, they tame them, to make them fit for service; so wee should use these as meanes to carry us unto their right ends. Wee will therefore come to shew the difference betwixt the naturall and spirituall strength.

1. Difference.

The first difference is this, The spirituall strength goes further then the naturall strength. Looke what the naturall man with the naturall strength can doe, the spirituall man can doe more; hee can goe further both in degree and measure: and the reason is, because grace elevates nature, it brings it unto a higher pitch; grace is unto the soule as a prospective glasse is unto the body, it brings that which is afarre off, to be as it were right at hand, it turns a man to see things in a more excellent

man

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manner:

manner: for as water that is elevated by fire, so is he that hath this strength; that is, hee is abler to doe more then a naturall strength can doe: this was that which made a difference betweene *Sampson* and other men, he had a naturall strength, and hee had another strength to doe more than another man could doe: and that this strength doth goe further then a naturall strength, we will proove by these particulars. First, the spirituall strength enables you to see more, and to prize grace more; the naturall strength shewes you something in your journey, but it shewes you not unto the end of your journey; whereas the sight that the inward man brings unto the soule, addes unto it, *Jeremy 31. 34.* Then shall yee know mee; that is: they knew mee before, but now they shall know mee in another manner then before: grace presents things unto the soule in another hue. Secondly, in performances: all naturall strength leads a man but unto a forme of godlinesse, but this strength gives a man power and ability to doe good. Labour, therefore, labour for this strength that your hearts may bee in such a frame of godlinesse, that you may doe Gods will in earth as the Angels doe it in Heaven, which the carnall man will never doe: hee that hath not this strength, he will never labour to please God after that manner, because hee cares not for grace if hee can but escape hell; but the spirituall man will not bee contented to have the pardon of sinne, except he may have grace and holinesse too. Thirdly, it inables

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Ier. 31. 34.

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him to goe further in Iudgement; the naturall man hee cares not, if hee danger but iust so much holiness as will bring him to heaven; but the spirituall man will not bee contented with any answer: but it is with the spirituall man as it is with the Sunne; the cleereſt Sunne ſhine ſhowes the moſt mores; the cleereſt glaſſe the beſt; and beſt water is next the fountaine; even ſo when the ſpirituall man is ſtrong in the inward man, it ſees the more mores and brackes in the ſpirituall ſtrength, and labours for more ſtrength againſt weakneſſes, which a naturall man cannot conceive of, as: *Peter 4. 4.* They thinke it ſtrange that you runne not with them into the ſame exceſſe of riot; they know not the reaſon; or they cannot conceive what ſhould keepe you from doing ſuch and ſuch vices which they love: like blind men, they heare the pipe, but they ſee not the perſons that dance, ſo they heare the pipe, but they ſee not the rule by which the ſpirituall man goes; as a country man that comes and ſees a man drawing the Geometricians line, hee marvels what he meanes to ſpend his time about ſuch a thing, when as hee that drawes it knowes that it is of great uſe: Fourthly in degree, that is, in the generality of the growth, when you grow in every part proportionably: a naturall man may grow in ſome parts, but not in all parts; as for example, hee may have a large capacity of knowledge in divine Truths, yet hee hath but weake affections to God: or it may bee his affections are ſtrong, but his Iudgement is weake

1 Pet. 4. 4.

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weake: or it may bee he is strong in both, that is, hee knowes the good, and after his manner of loving, hee loves the good: but yet there is such weakenesse in the will, that hee will not yeeld any true obedience unto God: but it is not thus in the spirituall strength, that is, in the growth of the inward man, for that leads him unto all growth in all parts: now in the naturall growth, wee say, it is not a proper augmentation, except there bee a growth in all parts: as for example, if a man should grow in one member, and not in another, as in the arme, not in the legge, wee would not say that it were a growth, but a disease, and that many humours of the body were met together in his arme, and that it were rather a signe that it should bee cut off from the body, then a helpe unto the rest of the body: even so the growth in any part of the soule, if it bee not universall, rather hurts then helps, that is, it rather shoves a disease in the soule, then the health of the soule: but the true spirituall strength, that growes in all parts: so much for the first difference.

The second difference is in the beginning and ending of that strength: it hath another *Alpha* and *Omega*: for the strength of the spirituall man is wrought by the Spirit and Word of God: as thus, the principles of Religion being taught him out of Gods Word, hence there is a spirituall strength conveyed into the soule, for I say, no man can receive the spirit of this spirituall strength, but by the Gospell, therefore consider what the good-

2. Difference.

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nesse is that you have, and how you came by it, whether it came by the Gospell or no, if it did you shall know it by these particulars. First, examine whether ever you were humbled: that is, examine whether by the Preaching of the Law, you have had such a sight of sinne, that hath broken your hearts; if thus in the first place you came by it, it is a signe that it is the true strength, for this is the first worke of the Spirit, when it comes to change the heart of a Christian, and to make him a New Creature; First, thoroughly to humble him; Secondly, examine whether there hath followed a comfortable assurance of Gods love in CHRIST, which hath not only wrought Ioy and comfort against the former feare, but also a longing desire after Christ, and holinesse, therefore if the holinesse that is in you bee thoroughly wrought, it doth proceed from the Spirit, for this orderly proceeding of the Spirit doth make it manifest, but as for the naturall strength, it hath not such a beginning, it is not wholly wrought by the Word, it may be hee hath beene a little humbled and comforted by the Word, but it is not thoroughly and soundly wrought by the same Word: but is a more habitual strength of nature pickt out of observations and examples. Again as the spirituall strength hath a different beginning, so it hath a different end: the end of them are as farre (if not further) differing as their beginnings: for as the holinesse that is in a Holy Man, ariseth from a higher Well-head, so it leads a man to a more nobler

bler end then the naturall strength: for the end of the spirituall mans strength is Gods glory; that hee may yeeld better obedience unto God, that hee may keepe truth with him and keepe in with him, that hee may haue more familiarity with him and more confidence and boldnesse in Prayer; in a word, that hee may bee fit for every good worke: But the end of the naturall strength, is his owne ends, his owne profit and pleasure, and his owne good; for as the rise of any thing is higher, so the end is higher, as for example: water is lift upon the top of some Mountain, or high place because it may goe further, then if it were not: so when a man is strong in the inward man, he is set up higher for another end, and that is to please God, and not himselfe, and thus much for the second difference.

The third difference is this, hee that is spirituall strong, is strong in faith. The strength of the inward man is faith: but the strength of the outward man is but morall strength, an habituall strength of nature: it is faith that gives strength: a man is not a strong man in Christ, or in the inward man that hath not a strong faith. Strong faith makes a man or woman strong: that is, it is that which makes a difference betweene a spirituall man, and a naturall man: for as reason makes a difference betweene men and beasts, so faith makes a difference betweene a holy man, and a wicked man, as for example, take a Philosopher that doth excell in other things, as in humane know-

3. Difference.

Heb. 11. 34.

1 Tim. 4. 10.

Heb. 11. 24.

knowledge: such goe beyond other men, yet in matters of faith and beleeving they are as blinde as beetles; and the reason is this; the one sees and doth all things by faith, but the other onely by the light of nature, and this is the same that the Apostle speakes of in *Hebrewes 11. of weakes they became strong*, that is, because they had faith, and were strong in the faith, and trusted and beleevd, and hoped in God, therefore they became strong, they did that which other men could not doe that wanted faith: *Sisera* might doe as great things as *Gideon*; but here is the difference, *Gideon* doth them all out of Faith, but the other doth them but from nature, and so *Socrates* may in worldly things, bee as wise as *Paul*, that is, as wise in understanding, and in policy by reason of excellent outward parts as *Paul*: but here is the difference, *Paul* doth all things out of faith, but *Socrates* doth not: therefore the Apostle saith, *1 Tim. 4. 10. We are strong because we stand in God*: that is, we have a strong faith in God, and that makes us to withstand all the assaults of men and Devils. I say, this is that which makes a difference betwixt us and the men of the world. *Demons* may trample under his feete the things of the world as well as *Moses*, but *Moses* by faith chose rather the one then the other, *Heb. 11. 24.* Faith in Christ made him to choose grace before the things of the world: but it was not thus with the other, his contempt of earthly things, was not out of faith, as *Moses* was, who had respect unto Gods Commandement, and to his

his promise; for then and not till then is a man spirituall strong; when he will let life and riches, and honour, and pleasure, and liberty, and all goe for Christ: the naturall man will never doe this, this is the onely property of faith; a supernaturall worke, and change in the soule, and therefore the holy Ghost saith, they suffered with patience the spoiling of their goods, that is, they let them willingly goe; life and liberty and all shall goe ere Christ shall goe. A noble Roman may doe something for his countrey, and for himselfe but there is a by-end in it, hee doth it not in a right manner unto a right end, but the spirituall strong man doth all things in a spirituall manner unto a saving end, the one doth it for vaine glory, but the other in uprightnesse of heart: for there is a double worke of faith. First, it empties a man, as a man that hath his handfull cannot take another thing till he let his handfull fall; so when faith enters into the heart of a man, it empties the heart of selfe love, of selfe will: it purgeth out the old rubbish, that is naturally in every mans heart; and lets all goe to gethold on Christ, all shall goe then, life, and honour, and profit, and pleasure, and hee is the truly spirituall man that can thus lose the world to cleave to Christ, and miserable are they that cannot. Secondly, as it empties the heart of that which may keepe Christ out of the soule: so in the second place hee seekes all things in God, and from God; that is, hee first seekes Gods love, and Gods blessing upon what hee doth enjoy, and then

he goes unto secondary meanes; and uses them as helps: but a man that wanteth faith, he will not let all goe for Christ; hee will not seeke first unto God in anything; but unto secondary meanes; and then if he faile; that is, want power to supply; then it may be he will seeke unto God: and hence it is; that hee will not loose his life, or liberty; or honour for Christ; because he sees more power and good in the creature than in God. Againe, this makes the difference betweene Christian and Christian; namely faith; and hence it is; that some are weake, and others are strong; hence it is that some are more abler than others for the greatest duties of Religion: as for example, *Caleb* and *Ioshua* can doe more than the rest of the people; and what is the reason; but because they were stronger in the faith than others; and so *Paul* said of himselfe, that he could doe more than they all; because *Paul* had a stronger faith. For the truth of mans strength; is knowne by his strength of faith that he hath, whether he be naturally strong, or spiritually strong; for this is the first worke of the Spirit after the humiliation of him in the conversion of a sinner; namely, to worke faith in him; and no sooner faith, but as soone by degrees strength, and then the promise followes faith, *He that believeth and is baptized shall be saved; but he that believeth not shall be damned.* *Marke* 16. 16. and this is the course that wee take in preaching: first wee preach the Law unto you; and we doe it to this end to humble you; and to breake the hard disposition of your hearts,

Mar. 16. 16.

hearts, that so they may be fit to receive Christ, and when we have thoroughly humbled you, then wee preach unto you the Gospell, beseeching and perswading you to believe in Christ, for the pardon of sinnes past, present, and to come, and to lay downe the armes of rebellion which you have taken up against Christ, and you shall be saved, but yet notwithstanding, you are neither humbled by the one, nor perswaded and provoked by the other, but are as the Prophet saith, *You have eyes and see not, you have eares but you heare not, seeing you doe not see, and hearing you doe not heare*; as for example, when a man is shewed a thing, but yet hee findes it not, when the eye of the minde is upon another object, that man may be said to see and not to see, because he doth not regard it, or a man that hath a matter come before him, he heares it, but his minde being otherwayes employed he regards it not, in which regard hee may bee said to heare and not to heare, because he minds it not. And what is the reason that though wee preach the Law, and the Iudgements of God so much unto you, beseech and perswade you so often to come in and receive Christ and you shall be saved, time after time, day after day, yet we see no reformation at all? what is the reason that the word wants this effect in you, as to humble you, and that you are no more affrighted with the Iudgements of God than you are, and that you remaine as ignorant and carelesse as ever you were, the reason is, because you doe not believe you want a true sa-

ving and applying faith, for if you had that, the word would worke other effects in you, than it doth. If one should tell a man that such or such a benefit or legacie is befalling him; that would raise him unto great honour, though before hee lived but in a meane condition, now if this man did but believe it, then surely he would rejoyce. Truly so, if you did but beleve that Christ, and grace, and salvation were so excellent, and that holinesse and the strengthening of the inward man, would bring you unto so happie a condition and estate, as to bee the Heires of Heaven, you would rejoyce in **CHARITY** and grace onely. Again, if you did beleve that the Word of God is true, and that God is a just God: If the drunkard did but beleve that drunkards shall bee damned; Or if the Adulterer did but beleve that no Adulterer should inherite the Kingdome of God and **CHRIST**. Or if the Profane person and the Gamester, did but beleve that they must give account for all their mis-spent time and idle words, and vain communication, they would not sport themselves in their sinnes, as they doe. Again, if men did but beleve that God calls whom and when hee lists, and that many are called, but few are chosen, that is, there is a Church full, but it may be but a few of you shall be saved, I say, if men did but beleve this, they would not surely deferre their repentance, they would not put off the motions of the Spirit, but they would strike whilest the Iron is hot, and grinde whilest the wind blowes, but men will not beleve, and there-

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fore it is that they goe on in sinne as they doe : It is not so for earthly things ; men are easily brought to believe any promise of them : as for example , if one should come and tell a man of a commoditie , which if hee would but buy and lay by him , it would in a short time yeeld a hundred for one ; oh how ready will men bee , to buy such a commoditie with the wise Merchant , *Mat. 8. 44.* They would sell all that ever they had to buy this : oh that men would be but thus wise for their soules : beloved I tell you this day of a commodiry , the best , the richest , the profitablest commoditie that ever was bought , even Christ and grace , and salvation ; which if you will but lay out your stocke of grace to buy him , you shall have him , that is , if you have but a desire to receive Christ , and lay him up in your hearts , I tell you it will yeeld you a hundred for one . Nay , Christ the commoditie himselfe saith , in *Marke 10.* *Hee that forsaketh father and mother , and wife , and children , and life , for my sake , shall receive a thousand-fold in the life to come :* but men will not believe it , but a time will come when you shall see it to be true : and befoole your selves , that you lost so precious a bargaine as Christ and salvation is , for the disbursing of a litle profit and pleasure , but as I said before , the difference lyes here ; men want faith , and hence it is , that they neglect the strengthening of the inward man , and are so over-burthened with losses and crosses , because they want faith ; And so much for the third difference.

Mar. 10. 29.
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4. Difference.
reice.

Rom. 2. 14.

2 Tim. 3. 3.

The fourth difference is this, the naturall strength leades a man but unto a forme of godlinesse, but the spirituall strength leades a man unto the power of godlinesse: I call that the forme of godlinesse, when a man doth performe, or doe any thing with carnall affections not to a right end, and this is knowne by this, when they fall away from that stedfastnesse, or forme and show of holinesse that they seemed to have: this forme of godlinesse is the same with that in *Heb. 6.* A tasting of the Word of life, and yet notwithstanding fall away: they seemed to have tasted of saving grace, and to have the power with the forme, but it was not so, because they continued not: they lost that forme which made them seeme to bee that which now it appeares they were not. Again, I call that the power of godlinesse which is performed by the divine power, force and efficacy of the Spirit. *Rom. 2. 14.* it is said, that the Gentles, that were not under the law did by nature the things contained in the law: that is, they did it by the efficacy and power of nature. Semblably unto this is that of the same Apostle, *2 Tim. 3. 3.* in the latter time men shall come in a forme of godlinesse, that is, with a forme in show without substance or power of the Spirit: but the inward strength which is the inward man doth not onely teach you to doe, but also it teacheth you how to doe them; but men that have but a common strength, have some bubbles to good, and they seeme to have this strength, because they have the law of nature written

written in their hearts, and they may promise much; and yet he is not spirituall strong, because he cannot doe spirituall actions in a spirituall manner, for hee goes about that with a naturall strength which should bee performed with a spirituall strength, 1 Pet. 1. 5. *Who are kept by the power of God through faith*, unto salvation: when a man is truly regenerated, when he hath not power of his owne to doe the Will of God, then hee hath the spirit to helpe him, that is, they are not onely kept by the power from evill, but also they are enabled to doe good by it.

1 Pet. 1. 5.

5. *Difference.*

The fifth difference betwixt the naturall and spirituall strength, is this, that which proceeds from the spirit is alwayes joyned with reluctancy of the will, but in the naturall strength there is no reluctancy, because there is no contraries, but in the spirituall man there is two contraries, the flesh, and the spirit, and you know these can never agree, but they are still opposing one another, as for example, a man that is going up a hill, hee is in labour and paine, but a man that is going downe a hill goes with much ease: so there is much labour and paine, which a spirituall man takes to subdue the flesh; but the naturall man hath no reluctancy at all: hee hath no fighting and struggling with corruption; but hee goes without paine because hee is but one, and one man cannot bee divided against it selfe, but in every spirituall man there are two men, the old man, and the new man, the flesh and the spirit, and hence growes that spirituall combat,

bare, *Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh; that they cannot doe the things that they would*: these two men in a regenerate man strive for masteries, and so hinder one the other. Yet know also that in the naturall man there may bee reluctancy in the will against some particular sinne, as covetousnesse may strive against pride, and pride against niggardnesse, yet not fight against it as it is a sinne, but as it crosseth and thwarteth his pride. Again, know that a naturall man may have reluctancy in some part of the soule, as in the conscience, which is sensible of sinne; and hence it may convince the man and the rest of the faculties, notwithstanding they are at peace: but where this spirituall strength is, it is in all parts not one faculty against another but all are fighting against sinne in the whole man: now the reason that there is not this reluctancy against sinne in every faculty in the naturall man, is, because hee wants saving grace; grace is not in the faculty opposite unto the corruption that is in it: but in the holy man there is, and therefore hee is like *Rebecka*; they have two in them, *Jacob* and *Esau*: the flesh and the spirit, and *Paul* complains of so much, *Rom. 7. I finde another law in my members rebelling against the law of my minde*, that is, I finde something in me that is contrary unto me: *In my members*, that is, in my body and soule, notwithstanding; first, I hate the evill of sinne as being most contrary unto grace, but yet I cannot avoyd it, I cannot doe the things that I would: but the naturall

Rom. 7. 23.

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naturall man doth not have the will of five other
 wayes than as it brings punishment: Secondly, I
 delight in the Law of God in the inward man, that
 is, howsoever I am violently carried unto the com-
 mitting of sinne, yet it is against the desire of his
 soule, hee hath no pleasure, hee can take no delight
 in it, for his delight is in the inward man, but the
 naturall man takes God's Law as a burthen, and
 therefore hee will not submit himselfe unto them
 because he is not strong in the inward man, the pro-
 mised, but hee performs, yet hee yeelds, and
 yeelds not, yet yeelds to some things, and not to
 very things. And thus much for this last difference
 betwixt the naturall strength and the spiritual
 strength. I say now, that the strength of the inward man
 is to be desired above all things, because it is in
 the first place for reproofe, for in the second place
 it may serve for exhortation to all men, that
 they would strive to grow strong in the inward
 man, and that they would put away all other
 pleasures of their thoughts and desires which
 have bene formerly set to get other things, and
 now diligently employ them for the getting of this
 strength, and so much the more because other
 things are but as the huske without the kernel, or
 as the sheele without the sword, which will
 doe no good when the sheele is in need of
 them, and the sword is in need of the sheele, and
 yet this is all the
 strength that most men desire, which will doe no good
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Vse 2.

SUMMARY I

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when

when yee come to wastle with sinne and death. But forsoe be strong in the inward man who teekes out enquires when he know you would be strong in all earthly strength; but I beseech you above all things: labour to bee strong in the inward man. It is the folly, weakness, and sickness of men, they take all without the adores and unto the strength of the outward man. O what I could but persuade you as I said before to gather the rest of your thoughts and desires together, and set the soule a worke of grace that you may mortifie these inward affections which keepe backe the strength of the inward man, as covetousnesse, pride, pleasure, love of vaine glory, and the like; then it would bee but an easie worke and no burthen but to strengthen the inward man; but here we aske, the way is too narrow, it is a hard matter to persuade him into it, that there is such excellency in the one; and not in the other; that hee will be the better part. Therefore that I may the better prevail with you to strengthen the inward man, I will lay downe some motives to persuade you to it.

The first motive to move you to strengthen the inward man is, because your comfort lies in the inward man even all your comfort, and therefore to strengthen that; is to add unto your comfort more for example, the Sunne brings comfort with it because it brings light; therefore the more light the more comfort, for the more of the inward man you have, the more light and joy.

I. Motive.

now

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Now

Now the reason wherefore the inward man brings the most comfort is, because it is the greater faculty, and the greater the faculty is: the greater is either the joy or the sorrow, as for example, take a man that is troubled in minde. None so humble, so penitent, so sorrowfull as hee: and therefore it is said, that the Spirit of a man will beare his infirmities, but a wounded spirit who can beare? a man may be able to beare any outward trouble, but the griefe of a troubled mind who can? on the contrary take a man, that is at peace with God, who so joyfull and comfortable as hee: now the outward man is the lesse faculty; and therefore it is capable of the lesse comfort: it doth not in any measure know what true comfort and joy there is in the inward man: Againe, what joy the outward man hath in outward things, it is but the opinion of the inward man, they comfort no more, but as they are esteemed of the inward man, if the inward doe not esteeme them as worthy there joycing in, they will not bring comfort: Againe, all the paines and labour that you bestow on the outward man is but lost labor, that will bring you no great advantage: but the strength of the inward man will arme you against losses, and crosses, and reproach, that you shall meeete withall in the world. whilst you are in the way to heaven: Againe, consider that though you bee strong in the outward man, yet you are moveable; subject to shaking and fleeing; but it is otherwayes with the inward man, it makes a Christian stedfast and unmoveable

it will so establish the heart in grace, that he will stand firme unto Christ in all estates. It is with the outward man as it is with the Seas, though the strength of the streame runne one way, yet if the wind blow contrary, it moves and stirres, and strives, and disquiets it: so when losses, and crosses come, they breake the frame and strength of the outward man, but the inward man is like the dry ground, let the winde blow never so violent, yet it moves not, it stands firme. Againe, in the abundance of outward things there is no true contentednesse: Neither in the want of them, where the strength of the inward man is, is there cause of dejectednesse. This we shall see in *Adam* and *Paul*: *Adam* though hee was Lord of all things, and had the rule of all the creatures yet when hee was weake in the inward man, what joy had hee, nay what feare had he not, when he hid himselfe in the Garden? Againe, looke upon *Paul* in the want of these outward things, he is not dejected at all, as in *Acts* 16. 25. it is said, that when *Paul* and *Silas* were in prison in the stockes, the prison rung for joy: now what was the reason of it, but this because they were strong in the inward man? And therefore you see that all true joy is that which comes from grace within, and when you rejoyce in that, your rejoycing is good, you stand then upon a good bottome! Alas, you thinke to have contentment in your riches, but you will bee fooled by them: they will deceive you, if you build upon them you will build without a foundation, and

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Acts 16. 25.

goe upon another mans legges: now were it not farre better for you to get legges of your owne, and build upon a sure foundation: and this you shall doe if you will strengthen the inward man. Againe consider, that if you doe not strengthen the inward man, you will have wicked thoughts in your hearts and evill actions in your hands; were it not better to bee strong in the inward man and to have holinesse, and grace in the heart? Let this therefore move you to strengthen the inward man, because your comfort lyes most in the inward man: Thus much for the first motive.

The second motive to moove you to strengthen the inward man, is this: if you labour to strengthen the inward man, you shall thereby please God. If a man had never so much strength, yet if it be not the strength of the inward man hee cannot please God, hee cannot performe any holy duty, in such a holy manner as God will approve of, and therefore the Prophet saith, That God doth not delight in any mans legges. He cares not for any mans strength, bee it never so great and excellent, except it bee the strength of the inward man, and on the contrary, hee regards the holy man with his strength, though outwardly weake, as in *Esa. 56. 2. I will dwell with him that is of a contrite and humble spirit*, hee that is of a contrite spirit, he is spiritually strong, and therefore I will dwell with him: now what is the reason, that men seeke so much the favour of Princes, but because

2.^d Motive.

Isaiah 56. 2.

they may be exalted into honour, then why should not you much more labour to bee in favour, and have familiarity with G O D, who is the King of kings, and L O R D of lords, who hath power to exalt one, and pull downe another; now if wee could but bring our hearts to beleve this, that in strengthening of the inward man, wee should get and grow in favour with G O D, then men would bee stirred up to set upon this worke: yet withall, you must know that by the strength of the inward man, you doe not please G O D by merit, for so Christ only, and none but Christ pleaseth God: but when you strengthen the inward man you please God, by object, because you chuse grace and holinesse, and his favour above all things: Merit was the same argument which Christ used unto his Father, when hee would have his Father to glorifie him, *Iohn 17. 4, 5. Father I have glorified thee on earth: I have finished the worke, &c.* therefore, Father, glorifie me, that is, I have merited this at thy hands, that thou shouldest glorifie mee, because I have perfectly pleased thee in doing thy will. But an argument drawne from the object, is that, which Christ useth to his Disciples, *Herein is my Father glorified, that you bring forth much fruit*: when you grow strong in the inward man, and can bring forth fruit agreeable unto his will, you please God: And therefore it is, that the Scripture sets forth the members of CHRIST by the Olive tree, and by sweete oyle, the one full of fatnesse, the other full of sweetnesse; so the inward man makes

Ioh. 17. 4, 5.

Ioh. 15. 8.

makes a man fat, rich in grace, and oyle as the nature of it is, to cheere and beautifie the countenance, so doth grace; it sweetens the soule, and makes it beautifull unto God: Therefore let this moove you to strengthen the inward man, that thereby you may please God.

3. Mot. v.

The third motive, to perswade you to strengthen the inward man, is this, because this inward strength drawes on the outward strength, that is, it makes the outward strength more prosperous. Now who would not thrive in the things of the world? but if you turde it, the contrary will not hold so, for the outward strength will not draw on the inward strength; therefore our Saviour saith; *Seeke you first the Kingdome of heaven, and the righteousness thereof, and then all things shall be added unto you;* the way for you to thrive in the outward man is, first to get strength in the inward man; Seeke you first grace and Christ, and holiness; and then the effect will follow; All things, that is, what you shall stand in need of, shall be given you; and *Esa. 48. 18.* The Lord saith, O that my people had but a heart to consider, that is, oh that my people would but bee wise; First, to strengthen the inward man, and then as it follows, your prosperity should bee as the founts, then your outward strength and prosperity should abound like founts: againe *Prov. 22. 4.* The wise man saith, that the reward of holiness is, *riches, and honour, and life.* hee that is strong in the inward man, shall have whatsoever may be necessary

Math. 5. 33.

Isai 48. 18.

Pro. 22. 4.

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or good for the outward man: and therefore wee should strive to grow strong in the inward man, that is, to bee full of grace and wisdom, especially against the evil daies against they come, that when they come wee may have strength to beare them: now the inward man will beare a mountaine of afflictions and reproches, which will presse and squeeze the outward man to powder: *The spirit of a man will beare his infirmities, but a wounded Conscience who can beare?* If the inward man be weake, who can beare the burthen of afflictions and the like, but if the inward man be strong, then the Will will beare a part, and the affections will beare a part with the conscience, and so the burthen will bee the lighter, but if you be not strong in the inward man, it is impossible that you should beare them: therefore let us not busie our selves about fantasies, and vaine things, that will stand us in no stead, but let us labour to strengthen the inward man.

4. Motive.

The fourth motive to perswade you so strengthen the inward man, is because a man is that which hee is, in the inward man, *a man without the inward man, is but as a sword without a sword, that is worth nothing,* and therefore the wise man saith, That the righteous man is more excellent than his neighbour, the excellency wherein hee doth exceed him, is in the inward man: and therefore Christ in the Canticles, when hee would set forth the excellency of his Spouse, hee saith, *Thou art sweeter than wine, than the daughters of meny, thou art fairer in regard that thou art stronger in the inward man,*

hee is all glorious within, *Psalm. 45. 13.* that is, the holy man doth as farre exceed the naturall man in beautie, as pearles exceed pible stones, or gold brasse, or silver copper. I know any man doth desire to be in some excellency, I say it is a proper tie in nature to seeke out some excellency: then is it not the best wisdom to seeke it in the best things, in the inward man? Now as there is meanes to bee rich in the outward man, so there is meanes to bee rich in the inward man; therefore I beseech you, use the meanes that you may bee rich in grace and holinesse, *Prov. 30. 29, 30.* the Wise mans speech there, may serve to set forth the excellency of that man, that is strong in the inward man: there are 4. things, saith he, that are excellent, a Lion, a Hee Goate, a Grey-hound, and a King, before whom there is no standing. So hee that is strong in the inward man: First, hee is as a Lion, that is, hee is strong in grace: Secondly, hee is as a Grey-hound, that is, hee is swift in the performance of all holy duties: Thirdly, hee is as a Hee Goate, profitable to God and the Church. Fourthly, hee is as a King, to rule and over-rule his base affections and lusts. Every spirituall man is a King, because he beares rule in the soule, but it is not so with a wicked man, his lusts rule him: hee is a slave and not a king, and therefore the Apostle saith, *Let not sinne reigne in your bodies, so obey it in the lusts thereof.* If it once reigne it will rule, and if it rule you must obey, unto whatsoever drudgery or slavery it enioynes you: therefore labour to get strength in
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Psalm. 45. 13.

Prov. 30. 29, 30

Rom. 6. 12.

Gen. 49. 4.

Psa. 1. 3.

the inward man, and know also, that you shall not onely bee free from the inward slavery of sin, but also you shall keepe your excellency, and therefore it may bee said of every one that is weake in the inward man, as *Jacob* said of *Ruben*, *Gen. 49. 12.* thou art become as weake as water, as if hee should say, thou wast that which thou art not now: thou wast excellent, but now thou hast lost it. So I say unto you; if you lose the strength of the inward man, you will lose your excellency: now no man would willingly lose his excellency; if you would not then, you must keepe strength in the inward man. In the 1. *Psalm*, the Psalmist sets forth the excellency of that man that is strong in the inward man, *He shall be like a tree that is planted by the rivers of water.* First, he sets forth the property of the spirituall man, he shall be greene. Secondly, his stabilitie, he shall be as a tree planted, that is, which shall not easily be pluckt up. Thirdly his perpetuities, his branches shall never wither, he shall never grow unseemly to God. Fourthly, his fruitfulness, he shall bring forth fruit in season, that is, hee shall be fruitful in grace; but on the contrary, when a man growes weake in the inward man, it will be farre otherwaies with him, he will bee like a tree that hath lost both sap and roote, leafe and fruite, set in a barren soyle with withered branches, and fruitlesse, fit for nothing but the fire: but if a man can keepe his strength in the inward man, neither reproch, nor disgrace, nor shame, nor the Divell shall be able to make that

that man miserable. Therefore keepe the Image of the inward man safe, whatsoever becomes of the outward man. And there is good reason why you should keepe the inward man safe, because it keeps the soule, and directs it unto its right end. In *Eccles. 32.* the wise man saith, *All things are vanitie and vexation of spirit*: when a man loses his happinesse in the inward man, though he keepe the outward man secure, yet it were but vanitie and vexation of the spirit. For he goes besides the rule hee should goe: there is a rule unto every creature that it is to goe by, and the nearer the creature comes unto the rule, the more excellent is the creature; but if it goes beside the rule, it loseth its excellency: as for example, the fire and water are excellent creatures if they keepe to their rule, but if they exceed their rule, then they become hurtfull: So the rule of the soule is the inward man, that he grow in grace and holinesse, and the closer you keepe to this, the more excellent you are: therefore that you may keepe your excellency, which you cannot doe, except you strengthen the inward man, let this moove you to doe it.

In the third place, this may serve for direction: for you may say unto mee, you have shewed us what this inward man is, and the differences betwixt the inward strength, and the outward strength, and you have also laid downe motives to move us to strengthen the inward man, but alas, how shall wee strengthen the inward man?

what meanes shall we use to doe for: To helpe you in this worke I will lay downe some meanes by the use of which you may bee strengthened: but before I come unto the particulars, it will not bee amisse to stand upon the generall, and a little to perswade you, but to desire to bee strong; for if you could but bring your hearts unto this, but to desire to be strengthened, it will be a great meanes to move you to prevaile against whatsoever may seeme to hinder you from it; I say, if you did but desire it: if you did but know the excellency of the inward man, it would worke a holy desire in you, and a true desire will let no meanes escape, that may further it. This is the same meanes that Christ uses unto his Disciples, when he would have them in love with Faith, if you had Faith, yea, but as much Faith as this graine of Mustard seed, you should bee able to remove mountaines; if you did but know the excellency of this Grace of Faith, you would desire it, and if you did but desire it, you would never rest till you got it: so if you did but prize grace, and the inward man at a high rate you should bee sure to have him: you know the promise, *Matth. 5. 6. Blessed are they that hunger, and thirst after righteousness, for they shall be satisfied*: therefore if you could but bring your hearts unto this frame as to hunger after the inward man, you should have him, or if you can but bring your hearts unto this temper, as to desire him, or seeke after the strength of the inward man you should find him: *Prov. 2. 4. If thou search*

Matth. 5. 6.

Prov. 2. 4.

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chest for her, as for silver, and diggest for her as for hid treasure, then thou shalt find, &c. If you did but esteeme the inward man, as men doe silver, and prize it as a rich treasure at a high rate, then the effect would follow, you should find: so then, if you will desire salvation, and happinesse, and the strength of the inward man, you shall bee saved; but you will never thrive in grace till you have a desire to thrive, grace will not grow till there bee a desire wrought in the soule: for when men doe not delight in the inward man, they never grow in grace and holinesse, they are not as trees planted that bring forth seasonable fruit but barren: doe what you will to it, the soyle is naught, for the spirit hath not yet tilled the heart, and sowne in it the first beginning of the seeds of grace, which is a desire after it: now, as it is good in the bodily sicknesse to know the meanes of recovery, so in the sicknesse and weaknesse of the inward man: it is good to know the meanes by which it may be strengthened, therefore we will now come unto the particular meanes for the strengthening of the inward man.

The first meanes to strengthen the inward man is, to abound in spirituall knowledge: because the more knowledge the more strength, for the spirituall knowledge of divine truths is the strength of the soule; for as the soule is unto the body, so is the knowledge of the word unto the inward man. The body is dead without the soule, not able to doe any thing, so the inward man without this spi-

I. Meanness

1 Pet. 2. 2.

1 Cor. 3. 1.

Heb. 5. 13.

rituall strength which is wrought in the soule by the saving knowledge of the Word, is nothing but weaknesse, therefore the Apostle saith, 1 Pet. 2. 2. *As new borne Babes desire the sincere milke of the Word, that yee may grow by it:* knowledge in the Word will make them grow in Christ: the contrary unto this we see the Apostle upbraides in the *Corinthians*, 1 Cor. 3. 1. and Heb. 5. 13. because they were weak in knowledge, hee calls them Babes, for saith hee, *Hee that is not expert in the Word of righteousness is a Babe*, therefore labour to abound in spirituall knowledge. I presse this the more, because I feare many of you are weak, because you are ignorant; you want this spirituall knowledge: you know in our ordinary talke wee count ignorance folly, when a man doth any thing that hee should not doe, or would not doe, if hee did but understand himselfe; wee say, that man is weak in judgement, or it is folly in him: surely this weaknesse in the inward man is folly indeede; and a man cannot shew his weaknesse more, than to be weak in spirituall knowledge; and yet you must know, that a man may have much knowledge, as worldly knowledge, and the knowledge of divine truths, and yet bee but weak in the inward man: for there is a knowledge of Arts, which fills the braine with knowledge; but the spirit goes no further, that is, it doth not sanctifie that knowledge in the heart? Again, there is a knowledge of the spirit, which is an operative working knowledge, which goes with
this

this other knowledge, and leads it to sanctification and is practicable. But yet I say you must know before you can be strong; there must be some proportion betwene the spirituall knowledge, and the spirituall strength: as for example, one man eats and is so fat, another man eats and is still lean; so some have as much as others have, and yet are not so strong as others, and yet wee say, fatnesse comes by eating; so doth the strength of the inward man by knowledge: and where the Lord workes by his Spirit, by his Spirit I say, the most knowledge; there is most strength: therefore I beseech you, labour for a full measure of saving knowledge, for a working, purging, convincing, operative, and powerfull knowledge. And this I doe not onely speake unto you that are weak, but also unto you that are strong; that you be carefull to add unto your knowledge: for what is the reason that you doe not grow in grace; but because you are not carefull to add more knowledge unto that which you have: it may bee you picke some good things from some Sermon, or good Booke; but presently you forget it, you doe not make it your owne by meditation; and so it doth you no good; but if you would be carefull to add unto it; you would grow stronger in the inward man than you doe: and here is the misery of us builders; other builders when they have built a house, the owner lookes to it himselfe, and keepes it in repaire; but when we have done what wee can to build you up in the inward man, and thinke that you

you will put to your hands your selves; when we are to further the worke of grace; you begin to pull downe your building againe your selves; by your loose lives: by following your pleasure, your sporting, and gaming, and prophaning of the Lords day. Therefore you must labour to grow in knowledge, if you will grow strong in the Inward man;

2. *Meanes.*

The second meanes to be used, if you would grow strong in the inward man, is this; you *must bee diligent in the use of the meanes*; as the Wise man saith; the hand of the diligent maketh rich; as diligence in a calling makes rich, so where there is much diligence in the use of the meanes of grace, there is much strength in the inward man; but no man gets spirituall strength, save they that are diligent; and therefore this is the reason, that men are not strong in this spirituall strength; because like the sluggard, they are not diligent in the use of the meanes, they take no paines for grace, and therefore it is, that they get no increase; for according unto the proportion of your paines, so is the inward man strengthened; and as you use them more diligently, so you find the strength of them more operative and powerfull: for it is in the soule, as it is in the body; if you bee not diligent and carefull to feed the body, it will wither and consume away; and grow weaker; so if you feed not the soule diligently and use the meanes constantly, you will breed weaknesse in the soule, and the more secure, and remisse you are in the performance

manace

mance of holy duties, the weaker you are: it may bee you thinke it will not weaken you to neglect private prayer; but omit it once, and it will make you carelesse, and the more you neglect, the more unfit and undisposed you will finde yourselves: So you may thinke you may prophane one Sabbath, neglecting therein the duties required, and serving not G o d, but your owne lusts: but beloved, it will make you secure, the more a man doth in this kinde the more he may doe: for this is true in every Art every act begets a habite, and a habite brings custome: so it is as true in good things, the beginning of good brings many particular good things, and therefore if you can but get your hearts in a frame of grace, you shall finde a supply of grace, because Christ saith, *Who-soever hath, to him shall bee given: hee that hath grace, and is carefull in the use of the meanes by Gods appointment, hee shall thrive in holinesse: for if you but once get the beginnings of saving grace, and be industrious, and vigilant and carefull to imploy them, you will in time grow strong: you know what Christ said unto the servant that had used his Talent well, he had more given him, so if you bee diligent in the use of the meanes, the inward man will grow strong: but for the using of the meanes observe these rules.*

The first rule, that I would have you observe, if you would have the meanes effectuall, is this, you must use all the meanes: for if you use but a part of the meanes, you will not grow strong: as

Rule I.

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it is with the body, so it is with the inward man: a man for the health, and growth of the body, will use all meanes, labour in health, Physicke in sicknesse, recreation for the whetting of the faculty: in a word, hee will use every thing that hee may strengthen the body, thus you must doe for the strengthning of the inward man, you must use all meanes as hearing the Word, receiving the Sacrament, Prayer, Meditation, Conference, the Communion of Saints, particular resolutions to good, or else the inward man will not grow strong: these are the food that the inward man feeds upon, it is with the inward man, as it is with a plant, if you would have a plant to grow, then you must set it in a good soyle, you must dig about it, and dung it; but if you be carelesse where you set it. It will not prosper and thrive: even so if you do not adde fatnesse of soyle unto the beginnings of grace; if you do not use all the meanes, as the Communion of Saints, and Prayer, the inward man will not grow strong, but wither and dye; you will be dwarfes in grace, and holinesse.

2. *Rule.*

The second rule, if you would have the meanes effectuall, is this, you must looke that you performe holy duties strongly; for then the meanes strengthen the inward man, when they are done with strong affections: when hee useth them not remissely and coldly, for remisse actions weaken the habit: as for example, take water that is exceeding hot, and put cold water to it, and you will weaken it: so performe holy dutyes, and use the
meanes

meanes of grace remissly and they will weaken the habite to good: it will worke an Indisposition in the soule: therefore doe them strongly, with much zeale and strong affections, that the inward man may grow strong by the performance of them.

The third rule; if you would have the meanes effectually, then you must bee constant in the use of the meanes, for what is the reason that there is so little thriving in grace, that men remaine cripples in grace; but because they use meanes of growth, but by fits, and haltnesse, that is, they are not constant in a good course of life, they are still off and on the rule: sometimes the shot will bee short, and other times they hit the marke: they come seldome unto the meanes, now and then they pray, and now and then they make use of the Communion of the LORD; this inconstancy joggles the faculty, and weakens the habite: and therefore it is impossible that you should thrive in grace except you be constant: the Apostle *James* calls them unstable men, let these never thinke to receive strength in the inward man, till they come to more constancy in good. Therefore labour to bee constant in prayer, constant in hearing, in meditation, in the Sacrament, in Conference, which if you bee not, you will not grow strong in the inward man.

3. Rule.

James 1.8.

The fourth rule, if you would have the meanes effectually, is this, you must take heed of depending upon the meanes without GOD. For know

4. Rule.

that the meanes without God, is but as a penne without Inke, a Pipe without water, or a scabberd without a sword. They will not strengthen the inward man without God: for it is the Spirit that puts life in the meanes, and yet you must not cut off the pipe from the well-head: you must not depend upon God without the use of the meanes, but you must use both: that is, first seeke to God, and depend upon him for the strengthening of the inward man, and withall use the meanes constantly, because as water is carryed from the Well-head unto the pipe, and so from the pipe unto many places, so the meanes are as pipes to carry grace into the soule: Therefore use them, and cut them not off by carelesnesse; if you doe, you will cut off the strength of the inward man.

1. *Signe.*

The third meanes, if you would strengthen the inward man is this, *you must get rectified Iudgements*: that is, you must see that your Iudgements are right: for men doe deceive themselves in their iudgements; they thinke that they have strong iudgements, and that they are able to iudge of things, when indeed they are marvellous weak. Now that you may not deceive your selves, I will lay downe some signes of a rectified iudgement.

2. *Signe.*

The first signe of a rectified iudgement, is this, you shall know it by your constancy: so much constancy in good, and so much is your iudgements rectified, and on the contrary so much inconstan-

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cie, and so much weakenesse; as for example, when a man hath propounded a rule unto himselfe, and is not constant in it, it argueth that he is weake in his judgement, because he keepes not close to the rule; or that there are stronger, or more arguments to the contrary, which makes him to fall away, and sit downe from the rule; and hee is thus posed, because hee is but weake in judgement: as for example, if a man should come and proffer a man one hundred pound, not to leave such an action, and another man should come and offer him two hundred pounds to leave it, if the man bee weake in judgement, hee will bee drawne by the greater reward, though it bee evill: therefore if you would not bee beaten, and made to sit downe by stronger seeming arguments, than you have indeed in your selfe, then you must get your judgements rectified: therfore examine your selves whether your judgements be rectified, which you shall know by your constancy in holy duties: if a little profit or pleasure will draw you away; whatsoever you thinke of your selves, your judgements are weake.

The second signe, whereby you shall know whether your judgements are rectified, is this, examine whether your passions be strong, for strong passions have weake affections unto good, when the passions of a man are strong, they weaken the understanding, they weaken the will, and the affections, as touching the truth; and therefore *Paul* in *Acts* 14. 15. when they would have made him a

2. *Signe.*

Acts 14. 15.

1 Sam. 11. 6.

Acts 4. 32.

3. Signe.

god, hee cries out, We are men subject unto passions as you are, that is, full of weakenesse, as if hee should say, your passion in this thing proves your weakenesse of judgement: therefore labour to have strong affections to good, for this strength in the affections, comes from the inward man. Againe, the strength of the affections unto good, shew the abiding of the Spirit in the soule, as 1 Sam. 11. 6. It is said, *that the Spirit of the LORD came upon Saul, and he was angry*: that is, his affections were strong for Gods glory. In Acts 4. 32. After that they were filled with the Holy Ghost *they speake boldly*: they had strong affections for Gods glory, and therefore the Spirit is compared unto fire and Oyle: Fire, that burnes and consumes, and Oyle that mollifies and softens, so doth the Spirit. Therefore examine, whether you burne in the inward man: see whether you have strong affections to good; if you have, you are strong, if not, you are weake: and againe, see what cheerefulnesse you have: examine whether your hearts are soft and tender, and plyable, then it is a signe that the Spirit is there: it is true, a strong man may have passion, but it is but now and then, it continues not, it is not alwayes, yet so much passion as hee hath, so much weakenesse there is in him: therefore labour to overcome your passions.

The third, signe whereby you shall know whether your Iudgements are rectified or no, is this, examine what contentment you have to beare losses

losses and crosses. I gather this out of *Phil. 4. 12.* I can saith the Apostle, want and abound, *I can doe all things through CHRIST that strengthneth mee*, examine therefore when you are abused and reproached for Christ, whether you can take it patiently, can you bee content to suffer disgrace and reproach for Christ; if you can, then it is a signe that you are strong in Iudgement, if not, you are weake, whatsoever you thinke of your selves. *Proverbs 27.* saith the Wise man, a wise man is knowne by his dignity, so I may say, a man that is strong in the inward man, is knowne by his bearing of reproch without seeking after revenge againe: this man is spiritually strong in Iudgement: therefore try your Iudgements by your contentednesse.

Phil. 4. 12.

The fourth signe, whereby you shall know whether you have rectified Iudgements, is this, examine whether you finde your selves easie to bee deceived, if so, it is a signe that you are weake in Iudgement, and therefore this is the argument that *Paul* uses unto women, that they shall not usurpe authority over the man, *1 Tim. 2. 12.* I permit not a woman to beare rule, because shee was first deceived, shee is easier to bee deceived then the man, in the judging betweene good and evil: as for example, a man that is weake in iudgement is like a childe, and you know that children will be wonne with Counters, and feared with bug-bears; so if you love the world and the things of the world and are wonne by them, feared with the losse of them,

4. Signe.

1 Tim. 2. 12.

them, you are weake in judgement : Againe, in things that are good in themselves, if you use them immoderately, and then seeke to excuse this by putting a false glosse upon your doing, you are weake in judgement : as for example, in studying the Law, the thing in it selfe is good, but if by studying of it you seeke to excuse you from strengthening of the inward man, that you have no time and leisure, you are weake in judgement, because you are easie to bee deceived : therefore as you are affected with these things, and as they prevaile with you, so you may judge of your selves.

5. Signe.

The fifth signe whereby you shall know, whether your judgements are rectified, is this, examine what you are in the times of tryall ; as you are in these times, so you are either strong or weake, and so God esteemes of you ; for God esteemes a man strong, as hee is in the time of tryall ; thus hee approved of *Abraham* ; *Abraham* in the time of tryall was strong, and *Paul* in the time of tryall was strong ; and therefore God set a price upon them ; hee priset them at a high rate, *Abraham* is his friend, and *Paul* is a chosen vessell, and not onely when the temptation is past, but when the temptation is present, then see your strength whether you have strength to master particular corruptions, if in this time you start aside, you have flawes and much weaknesse in you : you are like a broken bow that will seeme for shew, as well as the best, but when a man cometh to draw it, then it breakes : so some men seeme to bee strong in

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Christ till they bee tryed, but when they are drawne then they breake, they have no strength to withstand sinne; and therefore it is that God many times sends temptations and afflictions to this end to try men, to see what is in them, whether they are such as they seeme to be or no: not that he knowes not before, but because that by his tryall, others may know what they are: And here God makes a difference in tryals, some are tryed by small, others by great tryals, partly because hypocrites may be knowne, and partly, because hee may stirre up the godly to get more strength; as also to weane them from depending upon their owne strength; therefore in *Esa. 40. 30.* it is said, *Even the youths shall faint and be weary,* that is, he that thought himselfe to be strong in his owne apprehension, shall proove weak; And thus much for the third meanes.

The fourth meanes, if you would grow strong in the inward man, is this, you must *remooe the excuses and those hinderances*, which hinder the growth of the inward man, and these are especially two.

The first hinderance is this, when you spend your strength upon other things, and not in the strengthening of the inward man; this makes you not to grow strong in the inward man: therefore you must be wise to take away from these things, and spend more time, and take more paines in strengthening of the inward man: for this is the reason that you grow not, all your time and aff-

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4. Meanes.

1. Hinderance.

otions are after the things of the world, and how you may grow strong in that, that you cannot minde heavenly things. Againe, you hinder the growth of the inward man, when you set your affections upon base and vile things, this hindereth the growth of the inward man, this man is a weak man in grace; as for example, a man that hath money to bestow at Market, if when he shall come there, he shall bestow it on bables, and not on the things that he went to buy, this man were a foolish man, especially he knowing, that he shall be called to an account for it, how he hath laid it out: even thus and much more foolish are men, when they spend their time on their pleasures and lust, which are base things, and not on strengthening of the inward man, they befoole themselves: and this is that which the Wise man saith, that there is a price in the hand of a foole, but hee hath no heart. When men neglect the strengthening of the inward man, they forsake a great price, that would enrich them: but because they want knowledge, because they are weake in the inward man they are not able to judge in the inward man of spirituall things: therefore never bragge of your strength, except it be the strength of the inward man, and take heed of neglecting the time. *Paul* would have the gathering for the poore to be before he came, that that might not hinder him from strengthening of the inward man, though that was a holy worke: It was a good speech of one, who after that he had spent much time in writing about

Controversies, at last concludes, I have saith he, spent a great deale of time, but not in strengthening the inward man, the divell hath beguiled me, but he shall goe beyond mee no more: that time that I have, I will spend unto another end: It were wisdom in you to doe the like, you that have spent and doe spend your time about trifles and bables upon your lusts, conclude, that now for the time to come, you will gather your strength, and bend all your labour and paines to this end, for the strengthening of the inward man, and say in your selves, we had a price in our hands, that is, wee had much time whereby wee might have strengthened the inward man, but wee had no heart, that is, we were befooled, because we did not know the excellency of the inward man, but we will doe so no more, the time now that wee have, shall bee spent in this, how wee may bee strengthened in the inward man and grow in favour with God.

The second hinderance that must be remooved, which is contrary unto the growth of the inward man is strong lusts, unmortified affections: there are inward hinderances which must be remooved before the soule can grow strong in grace; these venom the soule, and keepe off the stroke of the Word, it keeps the plaister from the sore; as for example, if a man be wounded by an arrow, so long as the arrow head is in the wound no plaister will heale it: now as it is in the outward man, so it is with the inward man, if you retaine any lust, any

2. *Hinderance.*

beloved sinne, and so come unto the ordinances of God, you will come without profit, because the arrow head is in the wound, your lusts you keepe unmortified, and so long you cannot be healed; this keeps the plaister off the sore: you know what paines the humours of the body will breed in a man, when they gather into any part of the body, and how they will hinder the augmentation in other parts. So, when these evil humours of the soule gather together, and begin to reigne and beare rule in the soule, it is impossible that the soule should grow in holinesse till they be purged away, therefore be earnest with God to purge out these humours, whether they be profit or pleasure, or honour, or any other thing, and in thus doing, you shall strengthen the inward man, and the stronger that the inward man is, the healthfuller the soule is; I say, it is impossible that you should thrive in the inward man, so long as you retaine any sinne, and therefore our Saviour saith, *How can yee beleeve, seeing you seeke honour one of another,* if you retaine the love of credit and reputation in the world, before grace, how can you beleeve? You cannot be strong in the inward man.

5. *Meanes.*

The fifth meanes, to strengthen the inward man, is this, you must get spirituall courage, and joy: you must get joy in the new birth; the contrary unto this, is discouragement, and sorrow, nothing so much weakens the inward man, except sine, as discouragement: and againe, nothing so availeable to make a man strong, as courage and joy;
this

this was the meanes that *Nehemiah* used, *Neh. 8.* when he would build up the Walles of *Ierusalem*, saith he, be not discouraged or sorrow, for your joy, shall be as the joy in harvest. *Nehemiah* had a great worke to doe, and what argument useth he to make them to hold out, but this to be full of courage and joy: as if he should have said, if you hold your courage, you will hold your strength, and then the worke will be easie unto you: and this we see by experience: In warre, great courage, where there is but little strength, will doe more then great meanes with little courage; *Ioshua* can doe more with a small army full of courage, then a great army with little courage: Againe, I say unto those that are travailing towards Heaven, take heed of giving discouragements unto any, for this is the property of the divell, to discourage men: and therefore this is the reason that hee makes men doubt of their salvation, to feare their calling, to question Gods love towards them in Christ, that the way to Heaven is narrow and hard, and God is pure and just withall, and thou thy selfe art full of strong lusts; thou shalt never subdue them, it will be in vaine for thee to set upon them; hereupon he is so discouraged, that hee neglects the mortifying of sinne: but be not discouraged, but know that strength to resist the least temptation is not of your selves, it is not your owne; Well then, if it comes not by any power of your owne, but it is by the strength of another. Then for your comfort know that hee

that gave you power against a small temptation, is also able and willing, and will certainly helpe you against a raging lust: and so likewise for the performance of holy duties, though you find your selves indisposed to pray, or heare the Word, or the like, yet know, that it is God that firs the heart: hee can of unfit, make it fit, and of unwilling, make it willing: and remember the promise.

Luke 11. 14. hee will give the holy Ghost unto them that aske him: hee will give such a supply of grace, that yee shall bee enabled to withstand any temptation, therefore if you would grow strong take heed of discouragements, and let one Christian take heed of discouraging of another Christian by any speech, action, or behaviour, and let Ministers take heed of discouraging of their flockes: for it is the property of false prophets, to discourage the people from God. And this is the sinne of this land, especially of prophane people that never thinke themselves well, but when they are casting reproachfull speeches against those that labour to strengthen the inward man: but this discovers a great deale of corruption in them, and it is a meanes to pull downe the Iudgements of God upon them. Again, take heed of discouragements, bee not cast downe when you meet with such as will revile you, and speake evill by you, this will weaken the inward man:

6 *Meanes.*

This sixth meanes, if you would strengthen the inward man, is this, *you must get faith:* you must labour

labour to bee strong in the Lord, you must goe about all things with Gods strength, and not with your owne: and therefore the Apostle saith, *When I am weake, then I am strong: 2 Cor. 12. 13.* And I rejoyce in my infirmities, that the power of God may be seene in my weakenesse, that is, I rejoyce in those infirmities that discover my owne weakenesse to God, that I may not put any confidence thereby in my selfe. Againe, I rejoyce in my infirmities, because they are meanes to humble me. Againe, I rejoyce in my infirmities and weakenesse, because hereby I feele my weakenesse, that I may goe out of my selfe, and depend wholly upon God: therefore when you goe about any businesse, or performe any holy action unto God, as you must doe it in Faith, so you must renounce all strength in your selves, and then God cannot but prosper your businesse or whatsoever good you goe about, when you goe about it with Gods strength, as *Gideon* did: and on the contrary the Lord hath pronounced a curse against him, that shall goe about any thing with his owne strength, *Ier. 17. 5. Cursed is the man that maketh flesh his Arme*, that is, that goeth about any thing in confidence of his owne strength without Faith in me: thus you see, that if you would bee strong in the inward man, you must get saving Faith in Christ.

2 Cor. 12. 10.

Ier. 17. 5.

The seventh meanes, if you would strengthen the inward man, is this, you must get the spirit, all other wayes will nothing availe you, except you get

7. Meanes.

get this, for this is that which makes them effectually, and makes a difference betwixt men. *Sampson* was strong, and so were other men, but *Sampson* was stronger then other men, because hee had the Spirit, and it is said of *John Baptist*, that hee came in the spirit of *Eliab*; that which made a difference betweene *John* and other men was the Spirit, he came in the spirit of *Eliab*, hee had the same spirit that *Eliab* had, and therefore hee had the greater efficacy, if *John* had not had this spirit, he had beene but as other men, therefore whatsoever you doe, labour above all things to get the spirit, nothing will strengthen the inward man, except you have the Spirit, it is the Spirit that makes the inward man to grow strong in the soule: And thus much for the meanes of the strengthening of the inward man, and for this point: we now proceed.

[By the Spirit :]

The next thing that is to be considered, is the meanes which the Apostle layes downe, whereby they may be strengthened in the inward man, and that is, to have the Spirit: that hee would grant you, &c. that you may be strengthened by the Spirit in the inward man: as if he should say, if you would know what will strengthen you, it is the Spirit. Hence note this point.

Doctrin.

That whatsoever saving, or sanctifying grace, or strength of grace, every man hath, it all proceeds from the sanctifying spirit: I say, all the saving grace, all strength of grace comes from the Spirit, yet doe not mistake mee, as if I did exclude the

Father

Father and the Sonne, for they worke together in every act; the Father workes not without the Sonne, the Sonne workes not without the Father, the Father and the Sonne worke not without the Spirit, neither doth the Spirit worke without the Father and the Sonne, for what one doth; all doe: but I ascribe the worke of sanctification unto the Spirit, because it is the proper worke of the Spirit to sanctifie, and hee is the strengthner of all grace, that is, all grace comes from the Father, as the first cause of all things; and then through Christ by the Spirit, Grace is wrought in the Soule; Therefore these three distinctions of the Trinitie is good, the Father is of Himselfe, the Sonne is of the Father, and the Holy Ghost is of the Father and the Sonne, that is, the Holy Ghost proceeds from the Father and the Sonne, and is sent unto the hearts of his Children to worke Grace, and Holinesse in them, and it must needs be so that the holy Ghost is the onely Worker, and Strengthner of Grace, because proceeding from such a Holy Fountaine, as the Father and the Sonne is, he must needs bee Holy, and the way to get Sanctification and Holinesse, is to get the holy Spirit. For in a thing that is sent to sanctifie, two things are required; First, hee that is sent to sanctifie must proceed from a holy Fountaine, but the Spirit doth proceed from a most holy and pure God; therefore it cannot chuse but be a holy worke, that Hee workes: Secondly, the second thing required in him that is sent

to sanctifie, is this, that he subsist in sanctification, that is, that hee depend not upon another for sanctification, but that he be able to sanctifie himselfe: now this is the excellency of the holy Ghost, He is sanctification and holinesse it selfe, that is subsisting in sanctification and abounding in holinesse, and therefore able to strengthen the inward man. But that you may more fully understand this point, I will shew you how the Spirit strengthens the inward man, and workes holinesse and sanctification, and this will appeare in foure things.

1. Worke.

The first way how the spirit strengthens grace in the soule, is this, by giving unto the soule, an effectuall operative and powerfull facultie, and that is done by rearing the inward man in the soule, and setting up the building of grace, and this, He doth by shedding abroad in the heart the blessed effects of grace unto every facultie: as the blood is infused into every veine, or as the soule goes through every part of the body, and so gives life unto it; so doth the Spirit goe through all the parts of the soule, by infusing spirituall life and power into them, and therefore the Apostle calles it, *Eph. 1.* his effectuall power, that is, he hath such efficacy in working, that he infuseth spirituall life unto the whole soule.

2. Worke.

The second way how the Spirit strengthens grace is this, when he hath set up the buildings, & swept every corner of the soule, then he inables the soule to doe more then it could doe by nature, by putting new habits and qualities in the soule:

as first, when a man can doe more then a naturall man can doe by nature, then the Spirit hath added new habits; as for example, any hand can cut with a Chissell or the like instrument, but if he can by it make a picture, this is a worke above nature because no man can doe it unlesse he hath beene taught it. So when the Spirit comes into the heart, then it makes a man to doe more then naturally he can doe: water you know the nature of it is cold, but if you would have it of another qualitie, then you must put a quality of fire into it. So the soule is dead, and cold by nature, but if a qualitie of the fire of the spirit be added unto it, then it will be able to do more then it naturally can doe: therefore examine what new habits and qualities be in you: whether you have a new habit of patience, love, hope, and experience, that, is as patience begets experience, and experience hope, so where the spirit is, it doth beget new habits, and qualities in the soule, by which it is able to doe more then naturally it can doe: as I said, it first builds the house, and sweepes the roomes and then it fits, and furnishes the roomes with new habits and qualities of grace.

The third way how the Spirit strengthens grace, is this, when it hath given us new habits, then it inables and helps us to use these habits to good.

And herein appears the power and excellency of the Spirit, not onely to give spirituall life, and strength, but also to inable us to use that

3. *Workes.*

Strength for the strengthening of the inward man: there may bee qualities, and habits in the soule, and yet want power to use them: as for example, a man that is asleepe, hee hath habits and qualities, but hee wants power to use them, or as a man that hath an instrument that will sound well, but hee wants skill to use it, so many men they have habits and qualities, but because they want power to use them, therefore they are not strengthened in the inward man: but he that hath the Spirit hath withall power to use those habits to good: therefore it is said, that they spake as the Spirit gave them utterance, that is, they had power from the Spirit, to speake, to doe, to use those habits which were in them: thus *Sampson* by the power of the Spirit, had power to use his strength, *Acts 4. 32.* It is said that the Apostles *spake boldly*, that is, they had power, for you must know that there may be common graces in the heart, and yet want power, but when the Spirit comes, then it puts strength in the inward man to worke accordingly. Thus it is said, that the Spirit came upon *Saul*, and hee prophesied, that is, hee was able to doe more, then before he could doe: and yet know that you may have true grace, and yet now and then for the present want action, you may want a power to doe ought with it, and it is then when the Spirit seemes to absent himselfe from the soule, and this was that which the Apostle spake of in *1 Pet. 11.* Brethren you have forgotten the consolation, that is, your spirituall strength and power
be

Acts 4. 32.

be hid as dead and forgotten, but the Spirit will returne, and you shall finde your power to good againe.

The fourth way whereby the Spirit strengthens grace in the soule, is, by giving efficacy and power unto the meanes of growth, which is a speciall meanes for the strengthening of the inward man, for as he sets up the building, and furnisheth the roomes, and gives power unto the soule to use them, so that which makes all these effectuell, is this, when he gives power and efficacy unto the meanes that are for the strengthening of the inward man: now you know that the Word is the onely meanes to worke new habits, and qualities in us, to call us and beget us unto Christ. And if the Spirit should not adde this unto it: namely, efficacy, it would never beget us unto Christ: therefore this is the meanes to make all effectuell, it gives a blessing unto the meanes of grace; the Word alone without the Spirit, is as I told you, but as a scabberd without a sword, or a sword without a hand, that will doe no good though you should stand in never so much need, therefore the Apostle joynes them together, *Act. 20. 32.* he calles it *the Word of his grace*, that is, the Spirit must worke grace by it, or else the Word will nothing availle you. Againe, prayer is a meanes to strengthen the inward man, but if the Spirit bee not joyned with it, it is nothing worth, and therefore the holy Ghost saith, pray in the holy Ghost, that is, if you pray not by the power of the holy

4. Worke.

Act. 20. 32.

Ghost, you will never obtaine grace or sanctification. The Spirit is unto the meanes of grace, as raine is unto the plants; raine makes plants to thrive and grow, so the spirit makes the inward man to grow in holinesse: therefore it is the promise that God makes unto his Church in the Scripture, that hee will *powre water upon the dry ground*. The heart that before was barren in grace and holinesse, shall now spring up in holinesse, and grow strong in the inward man, and this shall be when I shall powre my Spirit upon them, therefore you see how the Spirit doth strengthen grace in the soule, by building and setting up the building of grace in the soule, and then by furnishing the roomes with new habits, and qualities of grace, and then by giving power unto the soule to use those habits to good, and then by giving a blessing unto all the meanes of grace.

Viz.

The use of this stands thus; If the Spirit be the onely meanes to strengthen the inward man, then it will follow that whosoever hath not the holy Ghost hath not this strength, and whatsoever strength a man may seeme to have unto himselfe, if it proceed not from the Spirit, it is no true strength, but a false and counterfeit strength: for a man may thus argue, from the cause unto the effect: the true cause of strength must needs bring forth strong effects, and on the contrary that which is not the cause of strength, cannot bring forth the effects of strength: so I may reason, that no naturall strength can bring forth the
strength

strength of the inward man, because it wants the ground of all strength which is the Spirit: and therefore you may have a flash or a seeming power of strength, such as the Virgins had, *Matth. 25.* that seemed to be strong in the inward man, but it was but a fained strength because they had not the Spirit: it is the Spirit that must give you assurance of salvation and happinesse. And I have chosen this point especially in regard of the present occasion, the receiving of the Sacrament, before which you are especially to examine your selves whether you have this or no, which if you have not, then you have neither strength in the inward man, nor any right or interest unto Christ: For I may well follow the Apostles rule, that they that are Christs have the Spirit, *1 Cor. 3. 16.* *The Spirit searcheth the deepe things of God, which hee hath revealed unto us by his Spirit: Ephes. 1. 13.* You were sealed with the Spirit of promise, *Rom. 8. 11.* That they should be raised by the Spirit that dwelleth in them: and againe, as many as are led by the Spirit of God, they are the sonnes of God: thus you see that it stands you upon to examine your selves whether you have the Spirit: but above all places, there are two places, which prove the necessitie of having the Spirit, the one is this place which is my text, *That you may be strengthened by the Spirit in the inward man*, and the other is the place which Saint Iohn hath in *1 Iohn 3. 14.* *By this wee know that we are translated from death unto life, because we love the brethren:* it is a signe to judge of your spirituall

Matth. 25.

1 Cor. 2. 10.

Eph. 1. 13.

Rom. 8. 11.

1 Ioh. 3. 14.

1 Ioh. 3. 14.

spirituall strength by your love, if we be united in the bond of love, it is a signe that wee have the Spirit, and having the Spirit, it is the cause that we are translated, that is, changed; so that you must be changelings from sinne to grace, before you can be saved. Examine therefore, what effectuall spirituall strength you have, what spirituall love there is amongst you, and so accordingly you may judge of your estates, whether you have any right or interest unto Christ; and that I may helpe you in this thing, I will lay downe some signes by which you shall know whether you have the Spirit.

I. Signe.

Matth. 3. 11.

Act. 2. 3.

The first signe whereby you shall know, whether you have the sanctifying Spirit or no, is this, if you have the sanctifying Spirit you will be full of fire, that is, it will fill you with spirituall heat, and zeale; now if you finde this in you, then it is the sanctifying Spirit, and therefore *Iohn* saith of Christ, *Matth. 3. 11.* that he will baptize them with the Spirit and with fire, that is, he will baptize you with that Spirit whose nature is as fire, that will fill you full of spirituall heate and zeale, and therefore it is said, *Act. 2. 3.* that they had tongues as of fire, and againe, it is said that the Apostles were stirred up with boldnesse to speake, that is, when they saw God dishonoured, this Spirit kindled a holy zeale in them, it set their hearts on fire, it set their tongues on fire; so when the spirit enters into the heart of a Christian, it will fill it full of heat, and zeale, the heart, the tongue, the

the hands, the feet, and all the rest of the parts will be full of the hear of the spirit. And it is impossible that any man should have true zeale, except hee have the spirit: therefore it is said that they spake with new tongues, as the spirit gave them utterance, they spake with a great deale of zeale, of another nature and qualitie then they did before: Well then, examine what heat and zeale you have in your actions; so much heate, so much spirit: *Hee shall baptize you with the Spirit and with fire.* If you have the sanctifying Spirit you shall know it by the zeale that is in you, in the performance of holy duties, therefore, I say, this is an excellent signe, whereby a man may know, whether he have the spirit or no. Now, that a man may know this the better, I will make it cleere by this example; Take a bottle that is full of water, and another that is full of *Aqua-vita*, looke upon them outwardly, and they are all one in colour, but if you taste, the one is hote and lively, but the other is cold and raw, so if you looke unto the outward formall actions of wicked men, they have the same colour that the actions of the holy men have, but if you taste them, examine their lives, and search into their hearts, you shall finde a great difference; the one of them it may be, may seeme to have life and heate in them, but they want the Spirit: for they have neither a loathing of sinne, nor power to resist sinne; they may put a false colour upon their actions but it will not hold, they may reſtraine ſome luſts for ſome ends, but ſuch

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cannot

1 Cor. 7. 30,
31.

cannot master and subdue them, and it may heat a part of his heart, but it cannot heat all his heart; but where the sanctifying Spirit comes, it heats all the soule, kindles a holy fire in all the faculties, to burne up sinne which is there; And this was the difference betweene *Iohn Baptists* Baptisme, and the Baptisme of Christ. *Iohn* would baptize them with water; but Christ in the spirit and with fire: therefore examine what heate there is in you against evill, and what zeale there is in you to good, are you cold in prayer, in conference, in the Communion of Saints, it is a signe that you have not the spirit: it may be you heare, and reade, and pray, and conferre, but see with what heat you doe them. Is it with you in these things, as the Apostle would have you to be in earthly, 1 Cor. 7. 30, 31. *To sorrow, as if yee sorrowed not; to use the world as if you used it not*: doe you performe holy duties with that coldnesse as if you cared not whether you did them, or did them not, doe you heare as if you heard not, and doe you receive the Sacrament as if you received it not, and do you pray as if you prayed not, and doe you love as if you loved it not: then surely, you have not the Spirit: And on the contrary, if you finde spirituall heate and zeale in you, a nimblenesse and quicknesse to good, it is a signe that you have the Spirit, for it is the propertie of the Spirit to heate the soule; therefore the Prophet saith, *That the zeale of thine House hath even eaten mee up*: Intimating, I have such a measure of zeale wrought in mee by thy Spirit,

Spirit, that I cannot see thee in the least measure dishonoured, but I must burne with zeale. Therefore examine, what zeale you have for God and godlinesse; are you hot for the things of the world, and cold for grace and holinesse; whatsoever you thinke of your selves, yet you have not the sanctifying Spirit. There is not a holy man or woman, that belongs unto Christ, but they have this holy fire in them, and yet I would not have you to mistake mee, as if every Christian did attaine unto the like heate and zeale as others doe: For you must know that some have more, some have lesse, according unto the measure of the sanctifying Spirit that they have, but this you must know, that you must be full of heate, full in some measure answerable unto the measure of the sanctifying Spirit; but if you finde no heate at all in you, then you have not a graine of the Spirit: not to be hot is to bee luke-warme, and luke-warmenesse, is that which God hates; it is a temper mixt, which is both loathsome to nature and odious to God.

Revel. 3. 15. the *Laodiceans* were neither *hot nor cold but luke-warme*, that is, they had neither heate to good, nor so cold as to forsake the truth. Sinne and holinesse stood in *aequilibrio* together, and they had as good a minde unto the one, as unto the other; now because it was thus with them, therefore saith God; *I will spue them out*, and then in the next *verse*, hee exhorts them to *be zealous and amend*; except you labour to be hot in the Spirit you cannot be saved. *Titus 2. 14.* the Apostle saith,

Revel. 3. 15.

That Christ dyed, that hee might purchase unto himselfe a people zealous of good works: this zeale must not bee a constrained zeale, but a willing zeale, and if there were no other motive to move men to bee zealous but this, because Christ came to redeeme them, for this end that they might be zealous for his glory, if there bee any sparke of the fire of the Spirit in him, it will burne at Christs dishonour: and if Christ came unto this end to make men zealous, then surely Christ will nor loose his end, but they that Christ will save, shall be zealous: therefore I beseech you labour to be strong in the inward man, and labour to get the Spirit that you may be zealous: but alas, men have drunke too much of this Cup of giddinesse, they thinke they need not bee so zealous as they are: but I say, if you be nor, it is a signe that you have not the Spirit: especially it stands men now upon, if they have any holy zeale in them to show it: I say, it is time you should show it when you see such halting betweene two opinions, show your zeale by hating, and abhorring Ropery, and by labouring to draw men from it: especially, now when we see men so desirous to goe into Egypt againe, which is to be lamented in these dayes, for which the Lord hath stretcht out his hand against us: but where is our zeale? what spirituall heate is there in us, where are these men that at such a time would have beene hot and zealous? nay, where are the generation of these men? surely, they are all gone, for there is no heate and zeale
left:

left: it is true we abound in knowledge; we have the same knowledge that they had, but we want their zeale and spirit, and we have the same gifts but we want their Spirit: but let us now at length shew our selves to be in the spirit, to have the Spirit in us, by our zeale against evill.

But you will say that many holy men that have the Spirit, yet are not so hot and zealous against evill but are marvellous milde and patient: therefore a man may have the Spirit, and yet not bee zealous.

First, to this I answer, that holy men may have pits, wherein they may be false. They may have drosse as well as Gold, and hence they may bee drawne by a strong passion and lust, not justly to weigh sinnes aright, whence ariseth remissionesse, and neglect, both in doing good, and resisting evill: but this in a regenerate man, I call but a passion because it continues not: for prayer, and the preaching of the pure Word, will recover this againe, that is, will recover his strength and make him zealous against sinnes, but if you see a man (whatsoever profession hee makes of Christ) that can winke at sinne, and not bee moved at it, and the Word nor prayer doth not kindle this holy fire in him, then certainly that man is a dead man; there is no sparke of holinesse in him: therefore I may say unto every holy man, as they were used to say to *Hanniball*, that hee had fire in him, but hee wanted blowing: so I say unto you if you have the Spirit, you have heate in you, but if this

Object. 1.

Ans.

heate doth not appeare at all times, or at sometimes; it is because it wants blowing; for when they have a just occasion to exercise the strength of the inward man for Gods glory, they will show that they have zeale in them, and be hot and lively to good, and not dead in sinne: for this is the difference betweene a man that is dead, and a man that is in a swone, take a man that is in a swone, if *Aqua-vita* and rubbing of his joynts will not recover him it is a signe that he is dead, so if the Word will not worke heate in you, it is a signe that you are more then in a swone, you are already dead in the inward man: it is said of the Adamant it will not be heated with fire, so I may say, if the Word will not heate you when you are rubbed with it, is a signe you are like the Adamant dead unto grace.

Answ. 2.

Secondly to this I answer, that howsoever some men that are sanctified are not so zealous as are some hypocrites, which is true; yet I say it is no good argument to say, that because counterfeit drugs, and wares have the same sent and smell, that the good wares have, that therefore they are as good, or that the good wares have not the like; but it were better to say that they have not the same, and that the difference is in this, that the affections have a false dye and glosse put upon them: and so there is a false and counterfeit zeale, and there is a true zeale. As there may be yellow peeces counterfeit, aswell as yellow peeces true mettall, so there may be counterfeit fire, as well

as true fire; this then I say, men may be sanctified, and yet be milde, and not of so hot and fiery a disposition. They may not so burne in the Spirit as others doe, but yet it is not good to conclude that it matters not therefore whether you be zealous or no: for howsoever it is true in him, yet it may be false in thee, and know also that this meekenesse is joyned with much holy Zeale, though it be not outwardly expressed; for as certainly, as where true fire is, there is heate, so where there is the Spirit, there is zeale, therefore examine whether you have heate in you, if you have not, you have not the Spirit.

The second signe whereby you shall know, whether you have the sanctifying Spirit or no, is this: *If you finde that you are not onely able to doe more, then you could naturally; but you have also holinesse joyned with it.*

2. Signe.

This signe I make of two parts, because a man may do many things that may carry a show above nature and yet want holinesse; but if they bee above nature, and then have holinesse joyned with them, then it is a signe that you have the sanctifying Spirit.

Holinesse.

First, I say, it will make you to doe more then you could doe by nature, it puts another manner of strength in you, by which you are able to doe these things, which before you were not able to doe; as for example, it will worke in you a patience above a naturall patience; this wee see in Christ himselfe when he was crucified he opened

1.

not

Matth. 15. 32.

Acts 16. 25.

Acts 5. 41.

Acts 4. 14.

1 Sam. 18. 25.

Iere. 31. 34.

not his strength, he was like a lambe; he had more then naturall patience: this is true in *Paul*, *Peter*, and the rest of the Saints. Againe, it works in us love above a naturall love, therefore it is said, that *Christ* was full of love, *hee had compassion on the multitude*. Againe, it workes in a man a joy more then naturall joy; this wee see in *Paul* and *Silas*, when they were in prison *they sang for Ioy*, and the Disciples in the *Acts*, *rejoyced that they were thought worthy to suffer for Christ*. Againe, it workes in a man boldnesse, above naturall boldnesse; and therefore it is said, *Acts 4. 14. that they preached the Word with great boldnesse*, that is, with a boldnesse above a naturall boldnesse: and so *Luther*, he was indued with this Spirit of boldnesse; because else hee would never be so bold in the defence of the truth, if he had not had another Spirit in him. Againe, it workes in a man wisdom, above a naturall wisdom, *1 Sam. 18. 12*. it is said of *Dauid*, *that the Spirit of the Lord was with him*; and therefore *Saul* was afraid of him; and so *Abimelech* feared *Abraham*, because he saw in him a great measure of wisdom and discretion. Againe, it works in a man strength above naturall strength; because with the strength of nature, they have another added to it. Againe, it will make you see above a naturall sight; therefore it is said, they shall not need to teach one another, but they shall bee all taught of God: they shall see into the excellencies that are in God. Now examine your selves, whether you have the Spirit or no, I say, by this if you have

have this power to worke above nature. For if you have the Spirit, you shall finde your selves able to keepe downe your lusts, have power and abilitie to sanctifie the Sabbath, power to pray, power to heare, power to conferre, power to meditate, power to love, power to obey, all above nature; a power to forsake life, and libertie, riches, and honour, pleasure, and all things if they come in competition with Christ, which no man will doe except he have the Spirit.

Secondly, as it gives strength and other excellent qualities above nature, so it addes unto it holinesse; it puts a tincture, and a good dye upon all your actions, it warmeth the gift of the minde, and puts the heart in a frame of grace: many men have a kinde of strength, but they want holinesse and sanctification with it; now a man is said to bee a holy man, when the soule is separated and divorced from things that are contrary to its salvation and happinesse, and joyned and united unto Christ wholly and torally; then and not till then, is a man a true holy man: it is with a holy man in this case, as it is with a spouse, shee is separated from others, and united unto her husband: therefore they that have the Spirit, have holinesse with it: the vessels in the time of the Law they were holy vessels; because they were appointed for Gods worship: in like manner; when the Spirit comes into the heart, it sanctifies it, and makes him a holy man, by making him in all his aymes and ends, to pitch upon Gods glory, and this can no

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Ioh. 17. 17.

man doe till Christ bee his. As in the *Canticles*, the Church saith, *I am my beloveds, and my beloved is mine*: that is, because he is my husband, and I am his Spouse; therefore I will labour to be like him in holinesse, and our Saviour prayeth for this holinesse for his Disciples, *Iohn 17. 17. Sanctifie them through thy truth, thy Word is truth*: the Word is the meanes to worke holinesse in them: when the Word comes, then comes holinesse, but when profit or pleasure comes to take place, then the Spirit of holinesse is as it were pluckt from them, but when they have the Spirit then they see the vanitie of these earthly things, and therefore it is that men are deceived with false and counterfeit wares, because they want the Spirit of discerning, but when the Spirit of God comes into the heart of a Christian, then it shoves him the vanity of these things, and this he doth by enlightning the mind: and therefore it is that they are kept from playing the adulteresses with these things, because they have the Spirit of discerning: Now examine what strength above nature, what conjunction of holinesse have you with it, what Spirit of discerning have you: are not these things in you? then you have not the Spirit.

3. *Signe.*

When by what
meanes the
Spirit comes
into the heart.
Gal. 3. 2.

The third signe, whereby you shall know whether you have the Spirit or no, is this, examine when, and by what meanes it came into the heart, this is the signe that the Apostle makes in *Gal. 3. 2. Did you saith hee, receive the Spirit by the workes*

workes of the Law or else by faith Preached, that is, if you have the Spirit, then tell mee how came you by it, when, and by what meanes came hee first into the heart.

But here all the question is, how a man may know whether the Spirit be come into the heart in the right manner or no.

Quest. I.

To this I answer, that this you must know, that the onely meanes to receive the Spirit into the heart, the right conveyance of the Spirit into the heart, is by the Word purely preached, when it comes in the evidence of the Spirit purely, without the mixture of any thing of mans with it: and further you shall know, whether you have received the Spirit by the preaching of the Word, by these two things; by the antecedent, and by the consequent.

Ans.

First, you shall know it by that which went before: if the Spirit hath beene wrought by the Word, then there will bee a deepe humiliation wrought in the soule for sinne, and then Christ and the Spirit comes into the heart, and begins to cheere up the dejected soule, and strengthens the inward man, and then thereupon there will be a thorow change wrought in the whole man, and it must needs be so; because the nature of the Spirit is, first to pull downe what mans corruptions hath built; and then to lay downe the foundation of the spirituall building, humilitie; and then after to reare the building of grace in the soule; as for example, if you would know whether the plants

receive vertue from the Olive or no: then you must know, that first they must be cut off, and then they must be ingrafted in, and then see, whether they have the fatnesse of the Olive, and then, whether they beare the Olive leaves, so a man that hath not received the Spirit by the word, he shall see it by the ripenesse of finnes, the corrupt branches, the bitter fruit that comes and is brought forth by him; but on the contrary, if the Word by the Spirit hath cut you downe and humbled you thoroughly in the sight of sinne, and then ingrafted you into Christ, by working in you a saving justifying faith: and if it hath then made you fat and well liking in grace, that you have brought forth better fruit then you could before, then certainly the Spirit came into the heart the right way, and workes in the right manner: but as I said, it will first humble you by the Word, as in *Ioh. 16. 8.* the Spirit shall reprove the world of sinne, of righteousnesse, and of judgement. First, hee will reprove them of sinne, to humble them. Secondly, of righteousnesse, because they have not beleevd the all-sufficieny of Christ. Thirdly, of judgement, that they might change their opinions, that they might doe these things, and bring forth such fruit as is agreeable unto Gods Will.

Secondly, consider the consequence, that is, looke to the thing that followes the Spirit where it comes: for where the Spirit comes, it workes a thorow change in the soule; I call it not a bare change, but a thorow change; for as there may

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Ioh. 16. 8.

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be a glittering shew of something that is like gold, and yet so gold, so that there may be a fallation from sinne, and a change from sinne, but not truly or thoroughly, and so not as it should be with an availed *Herod*, so for sake some sinne, and like *Isaiah* well in some things, if he will not forsake all, and like *Job* in the reproofs of all: in like manner, what if you change your opinions of some sinnes, what if you esteeme some sinnes to be sinnes indeed, if you have not the like opinion of all, what if ever you shoke of your selves, as yet you never had the Spirit therefore if you would know whether you have the sanctifying Spirit or no in you, then examine, whether there be a thorow change wrought in you, that is, whether you doe not onely esteeme every sinne to be sinne, but also what spirituall life you find in you, I say, you shall know whether the holy Spirit be in you by this, if you find your own spirit dead in you, and Christs Spirit quicke and lively in you, and this you shall know also by your affections, if you have other affections both to God and Christ, to holinesse & to the Saints, than you had before, it is certaine you have the Spirit, for this is that which followes the Spirit, for when the sanctifying Spirit comes into the heart of a Christian, it works another kinde of love in a man, then a man naturally hath; and again, it makes a man to live another kinde of life then he did before, thus it was with *Paul*, in *Galath. 2. 20.* Thus I live, yet not I but Christ in mee, that is, there is a proportion and likenesse, betweene the life of a

Mark. 6. 10.

.or. 3. mo. 1

Gal. 2. 20.

Christian and Christ, that is, when the Spirit enters into the heart, then it begins to put off the old man; and to put on the new man; it will put off its owne spirit and strength to good, and put on Christs wholly: yet mistake mee not, I say not, that the substance of the soule is changed, for the soule in substance is the same as it was before: but here is the difference, when the Spirit comes, it puts new qualities and habits into it, alters and changes the disposition of it, gives it that sense which before it felt not, and that sight which before it saw not. Hence it is thoroughly changed, in regard of the qualitie and disposition, to what it was, and yet in substance remains the same: as for example, put Iron into the fire, the Iron is the same it was in substance before it came into the fire: but now it hath another qualitie, it was cold, and stiffe, and hard, and unplyable: but now it is hot, and soft, and plyable, and this change is throughout in every part of it, and yet it is Iron still. So it is with the Spirit when it comes into the heart of a Christian, he mingleth and infuseth spirituall life into all the parts of the soule, and therefore it is said; *if Christ be in you, the body is dead as touching sinne: but the Spirit is alive.* The body is dead, that is, as touching rainging sinne: he is like a tree that wants both sap and roote, or as a man that is dead that wants a soule; hee is now dead, whatsoever he was before: *but the spirit is alive to God.* Therefore examine, if this thorow great change be in you, see then what death there

is

is in you to shine, and what life unto holinesse; I call it a thorow and great change: because a little one will never bring you in such a frame as to be fit for heaven. And againe, the Apostle calles it a great change in *Rom. 12. 2. be you metamorphosed*, that is, thoroughly changed, new moulded: againe, in *2 Cor. 3. 18. You are*, saith the Apostle, *changed from glory, to glory*: and therefore consider, that every change will not serve the turne, but it must bee a great change, as the changing of Christs Spirit for your owne spirit, which if you have, then you shall come out of every affliction, and every difficultie like gold out of the furnace, like cloath out of the die; of Lions you shall bee Lambes, of Serpents you shall be Doves: therefore see whether this change be in you or no, if this change be in you, then when your old guests, that is, your old lusts shall come and finde that his old companion is cast out of doores, and that the soule is swept and cleansed, hee will not stay, but seeke abiding else-where: but on the contrary, if your opinions of sinne be the same, if you have the same lusts reigning in you, if you use the same evill company, and have the same haunts that ever you had, you have not the Spirit, and so long as you remaine thus, doe you thinke that Christ will come and sup, and dine with you, and yet you will not erect a building for Him in your hearts: therefore if you would have Christ and the Spirit, then labour to get holinesse.

The fourth signe, whereby you may know whether

Rom. 12. 2.

2 Cor. 3. 18.

4. *Signe.*

whether you have the Spirit or no, is this: if it be but a ~~drimmon~~ spirit you shall find that it will doe by you as the Angels doe by assumed bodies, they take them up for a time, and doe many things with them to serve their owne turnes, but they doe not put life in them: such is the common spirit, but the sanctifying spirit puts life into the soule. Wherefore examine your selves whether the spirit makes you living men, or no, for when the sanctifying Spirit shall joyne with the soule of a man you will make him to doe futeable things, and bring forth futeable actions: for as the body is dead without the soule, so the soule hath of it selfe no spirituall life to good without the spirit: wherefore as *Paul* speakes of unchast widdowes, *that they are dead while they live: 1 Tim. 5. vers. 6.* so I may say of every man that hath not the spirit, they are dead men, dead to God, to good, to grace, to holinesse. I say, there is no life without the Spirit, men are not living men, because they walke, and talke, and the like: but they are living men that live in the spirit, and by the spirit: and on the contrary, there is no true life, neither are men to be esteemed living men that want the spirit.

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Now for the examination of our selves by this rule, consider: First, wee have but an assumed body of grace and holinesse, when in the practice of life we assume unto our selves, onely the outward forme of godlinesse, but regard not the power: cleaving in our affections to that which is evill:

evill : and leaving the things that are truly good. I doe not say, when you hate good, but when you preferre evill before it in your choise, and set it at the higher end of the Table, and serve it first, and attend upon it most, when that crosseth holinesse, but you will not againe crosse it for the Love of Christ ; when it is thus with you, whatsoever you thinke of your selves, you have not the sanctifying Spirit, but a common spirit without life.

Secondly, you have but an assumed body of grace, if you have it not in a feeling manner : the sanctifying spirit workes a spirituall sence, and taste in the Soule, that is, if you have the sanctifying spirit, then holy things will have a good taste, they will bee sweet unto you, it will purge out that which is contrary to the growth of the inward man : on the contrary, the common spirit will never make you to taste grace, as it is grace, or because it is grace, that is, grace will not bee a dainty thing, it will bee without a good favour. Therefore examine what taste of good you have, whether you can relish grace, or no ; if not, you have not the sanctifying spirit, but an assumed habit of grace, that is, a common spirit without the life of grace.

Thirdly, as assumed bodies are unconstant, that is, walke onely for a time, but they walke not alwayes ; even so if you have but a common spirit, you will not be constant in good, but off and on the rule. A man that is living in Christ, you shall

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still find him living and moving, and doing the actions of the new man, a man that hath but a common Spirit, may do somethings that are good, hee may keepe and presse downe some sinne a while, but not alwayes; neither then, because it is sinne, but because it crosseth his profit or pleasure, or some other thing. Againe, hee may have some taste and rellish of spirituall things, but hee is not purged and cleansed by them; First, he may walke as a living man walkes, that is, performe holy duties, but they are not constant in holy duties, neither doe they performe them in obedience, but out of selfe love, that is, they are still ebbing, and seldome flowing, they omit after then they performe. Therefore let me exhort you that are alive, and have beene dead, be you carefull to prize your life, and you that have beene alive, but now are dead, that is, you that have falne from your holinesse, and zeale, and have lost your first love, and strength, labour now to recover it againe. And you that are alive, and yet are falling, let me exhort you to strengthen the things that are ready to die: if there bee any here such, let them now humble themselves, and seeke the Spirit with earnestnesse, that ye may be renewed, that ye may bee strengthened, and quickned to good, and received to favour againe, but if you will not, but continue in this condition still, you have but a name that you are alive, but indeed you are dead. *Rom. 6.8.* it is said, *that they that dye in Christ shall live in him,* if you once live the life of grace, and have received

ved the sanctifying Spirit, you shall never die but live for ever in Christ: this was the promise that Christ made unto his Disciples, and in them unto every Christian that he would send the Spirit, and hee should abide with them for ever. Therefore examine, if the Spirit doe not remaine in you, and make you constant in good, it is not the sanctifying Spirit.

The fift signe, whereby you shall know whether you have the sanctifying spirit, or no, is this, examine whether it be the spirit of adoption: if it make you to call God, Father, then it is the sanctifying spirit, *Gal. 4. 6. Wee have received the spirit of Adoption, whereby we cry Abba Father*, this is the property of the holy man; no wicked man can call God Father, because they have not amity with God, they neither love God, neither doth God love them. The Apostle saith, I doe this to prove or know the naturalnesse of your love, they that have the spirit, they have as it were a naturall inclination wrought in them, to love God againe, and delight in God, and in the Communion of Saints; and therefore our Saviour saith, *Iohn 4. 34. It is my meate and drinke, to doe the will of my Father*: he that hath God for his father, will serve him willingly without constraint, as willingly as a man will eate meate. A man will eate and drinke without wages, hee needs not have wages to doe that, so he that hath the spirit, hee will delight in doing Gods will; hee would serve God, though he should give him nothing, and this that

5. *Signe.*

Gal. 4. 5. 6.

2 *Cor. 8. 8.*

Iohn 4. 34.

God is our Father, it will raise some like affections in us to love God : Again, so likewise in prayer, to have God to be our father, it raiseth some like affections in us, whereby wee doe not onely believe that the things we pray for, wee shall have : but we have boldnesse, also to come unto him, as unto a Father, which no man can doe till he have this Spirit of adoption ; Therefore examine, with what confidence and boldnesse you pray, with what reverence you heare, with what affections you love ; examine whether you have the Spirit, that doth make you to call God Father.

6. *Signe.*

Gal. 5. 17.

The sixth signe, whereby you shall know whether you have the Spirit, or no, is this ; you shall know it by the manner of working ; if it change you, and lye combating in you, as *Gal. 5. 17. The flesh lusteth against the spirit, and the spirit against the flesh* : if you have the spirit you will have a continuall fighting, and striving in the Soule, and this will not onely be against one, or some more particular lusts, but it will be against all that it knowes to bee sinne : I say not, that there is onely a striving or a suppressing, but a lusting, or a striving and suppressing by way of lusting ; because a naturall man that hath not the sanctifying Spirit, may keepe downe a lust for some by-respects, but it is not by lusting, it is not because his heart hates it, or suppresses it by another power then a naturall power ; for they retaine the love of sinne still : but the opposition and resisting of sinne in the godly, is by way of lusting ; because they hate the sinne

sinne and they fight against it with courage. Therefore examine, what lusting there is in you, what hating of sinne, and then see with what courage and power you goe about the subduing of it. It is said, that *Iohn Baptist* came in the Spirit of *Eliab*, that is, hee came with that Spirit, that is full of power: you will fight but faintly against sinne, except you have the Spirit. *Act. 4. They spake with great boldnesse*, that is, they had greater power to speake then before, therefore the Lord exhorts all men, in *Esa. 31. 3.* trust not in them, they are men and not Gods: as if the very name of men were weakenesse, they are men they have no power, It is God that hath power, and therefore trust not in them, but in every thing labour to see the power of God in it, and seeke for all spirituall power to come from God, and examine your selves, what power you have when you pray, what power have you to goe through it to the end, when you heare, what power have you to edification; when you see evill, what power have you to avoid it, when you are offered the profits and pleasures of the world, what power have you to forsake them if they may proove hurtfull unto the inward man; if you have strong lusts in you, what power have you to suppress and lust against them; therefore you shall know by this, whether you have the sanctifying Spirit or no, by the manner of working of it.

The seventh signe, whereby you shall know, whether you have the sanctifying Spirit or no, is this, you shall know it by your carriage in your

Acts. 4.

Isa. 31. 3.

7. Signe.

Rom. 6. 8.

Rom. 8. 14.

Gal. 5. 22.

words and actions, and by your Christian-like walking and holy conversation, and this is the same that the Apostle speaks of, when he would assure them of their resurrection unto life, in *Rom. 6. 8.* *If you dye with Christ, you shall also rise with Christ againe*, if your actions be the actions of the Spirit, proceeding from the inward man, and have some resemblance with Christ, shewing that you are dead with him, then you shall rise againe to life with him, and then in *Rom. 8. 14.* hee comes unto the workes of the Spirit, *so many*, saith he, *as are lead by the Spirit of God, they are the sonnes of God*, that is, they are lead unto all holy actions; and then he comes, in *Gal. 5. 22.* unto the first fruits of the Spirit: *the fruit of the Spirit, is love, joy, peace, &c.* well then, examine, whether you have the Spirit by the actions of the Spirit, and by the working of the Spirit, and by the teaching of the Spirit: for it is the Spirit, that is the Doctor of the soule, that teacheth it all spirituall and saving knowledge, and therefore the Lord saith, you shall not need to be taught of one another, for you shall be all taught of God; that is, mens teaching will never be effectually to worke grace and holynesse in you except God teach you by his Spirit.

Now you must know that there is a twofold teaching: First, there is a teaching of beasts by man, that they may bee serviceable unto men, which may serve to put men in mind of this spirituall teaching; for as God hath put such a nature into some beasts, that they cannot choose but obey,

bey being taught; there is a kind of necessity laid upon them by God in the very instinct of nature: so when the Spirit comes into the heart of a Christian, it openeth another light in the mind, which makes them to doe Gods will as hee teacheth them. And therefore the Apostle saith, *That I need not to teach you to love, for you are taught of God to love one another*: that is, there is a kinde of necessity laide upon you: therefore you must needs love: I grant that sometimes a theefe may be in the high way, but it is for a booty; and a holy man may be out of the way, he may have slippt aside the way; but here is the difference, the one sets himselfe of purpose to do evill, but the other is forced unto evill unwillingly, and you shall know the difference betweene these two in these things, if a holy man have gone besides the way, as soone as the passion or temptation is once past, hee will returne againe unto the right way, hee will not goe forward nor stand still, but hee will returne: but the other though in some sence hee knowes it, and is told that hee is off the rule, yet hee cares not he will goe on forward: therefore examine, what fruits of the spirit doe you bring forth, and what way doe you delight in, are you in the way of holinesse? Doe you delight to pray, to heare, to receive, doe you love God and Christ, and the Communion of Saints? then it is a signe that you have the spirit, but on the contrary if you follow drunkenesse, and uncleannesse, and prophaning of the Sabbath and idlenesse, and goe on herein,

1 Thes. 4 9.

A maine difference betweene a holy man, and a wicked man.

1 King. 19. 19,
20, 21.

in, as in your way you had never the spirit. Againe, consider what are your walkes, that is, doe you follow your old evill haunts, now as fast as ever you did, it is a signe that you have not the spirit. Againe, thinke not it will excuse you to say, whatsoever your actions bee, yet you have good hearts, you must know that your hearts are much worse then your action, as I said before; for if you had the spirit, it would not be idle in you, but as it makes the heart holy, so likewise it sends forth holy speeches, and actions unto the life. The working power of the Spirit is excellently set forth betwixt *Eliab* and *Elizeus*. In that story it is said, *that Eliab cast his mantle about Elizeus*, then presently *Elizeus* cryes out, let me goe first, and take leave of my father, and then I will goe with thee. *Eliab* might have well reasoned thus with him, what have I done unto thee, or what have I spoken unto thee, that you should thus reply unto mee, as if I tyed thee to the contrary; said I any such a word unto thee, that thou must not goe: but there was a kinde of necessitie laid upon *Elizeus* by the Spirit to goe with him, and therefore hee brake out into these words, that is, the Spirit now entred into his heart, that he was not now his owne man, hee must goe whither the Spirit will have him, and doe what the Spirit bids him, and so we see in *Acts* 4. 20. when the Jewes came to *Peter*, and commanded that he should not Preach Christ unto them, hee answereth, that hee cannot chuse but he must preach Christ: and in the beginning

ning of the Chapter you shall see the reason of it, *They had received the holy Ghost and they spake boldly*: therefore you see that the Spirit is not idle, but he is marvellous working and operative, therefore examine what power you have, what actions you have, and what fruit you bring forth.

But you may say, that sometimes the spirit seemes to be dead in the heart: therefore it is not alwayes working.

Object.

To this I answer that the property of the spirit is alwayes to worke, and it doth alwayes worke, but hee may sometimes with-draw his actions of growing, as when a temptation comes: and you are taken in it: there the spirit seemes to absent himselfe by with drawing his power, but notwithstanding hee workes still, for at the instant, there is lusting, and labouring in you against it, and afterwards hee gives you power to returne againe. Again, it is not alwayes thus with you, but sometimes: thus much for this use.

Ans.

The next use stands thus, if the holy Ghost strengthens us in the inward man, then let me exhort you *above all things to seeke the Spirit*, because it will doe so: what would a man desire either for the outward or inward man; if hee have the spirit, he shall obtaine it, would a man be inabled to pray, would a man bee inabled to beare losses and crosses: would a man master particular lusts, is a man in bondage, and would bee set at liberty from sinne, is a man spiritually dead, and numbe, is a man spiritually affrighted with sinne? would a

Use 2.

man be raised to comfort. Would a man beleeve, would a man walke as a Christian man ought to walke, would a man be inabled unto every good worke, would a man love in a word, would a man doe any thing that is holy and good? let him get the spirit, and he shall doe these and much more. Thus much for the generall, what the spirit can doe for a Christian. Now I come unto the particulars, what the spirit will doe unto them where he comes: and this I will reduce unto these foure particular things.

I. *Benefit*

The first benefit is this that a Christian gets by injoying the spirit, that it puts the heart in a good frame of grace: I say, the spirit, and the spirit only doth this: and I speake of them that have the spirit; it sets the heart in a frame of holinesse, and new obedience, which nature cannot, because it keepes it in suspence. The flesh suffereth it not to doe what it would, as to breake the stubbornnesse of your nature: the flesh will make you very industrious and painefull in evill, but the spirit will restraine your libertie in evill: it will not suffer you to doe what you would, though the lust and the temptation be violent to carry you away after it, but the spirit will not suffer you to be carried after that manner, so long as the spirit lives in the heart, but if once the spirit depart out of the heart, then he becomes as weake as water: thus it was with *Reuben*, *Gen. 44. Reuben is become as weake as water*: and he became thus after he had defiled his fathers bed. When lust and opportunity met together

ther they tooke away his strength; and it weakens us, because it drawes the affections away from God, but when the spirit comes, then it casts us into another frame; as appeares, if wee doe but compare these two places together, *Iames 4. 5.* with *Act. 20. 22.* Saint *Iames* saith, that *the spirit lusteth after envy*: it labours to carry us head-long unto the committing of sinne, and to the doing of that which is evill; but then comes the sanctifying spirit, and it stayes us and makes us to lust after good, that is, it binds up our hearts, and suffers us not to doe that which otherwayes wee would doe: therefore examine whether you are bound with another spirit that you doe not the evill that you would: then it is certaine that you have the holy spirit; Therefore *Paul* in the place before named, said, that he was *bound in the spirit for Ierusalem*: as if he should say, the Spirit of God bound up my Spirit to goe, that I cannot otherwise choose, therefore what doe you meane to breake my heart, doe you meane to hinder mee, I tell you there is a kind of necessity laid upon mee by the spirit, and I must goe whatsoever doth befall me: for it is the office of the spirit to bind up our spirits, and therefore in *Revel. 1. 10.* It is said, *that Iohn was in the spirit*: that is, he was compassed about with the spirit: he was in the spirit as a man is in Armour, it keepes I say our hearts in a spirituall disposition, that it shall not doe the evill that it would.

Iam. 4. 5.
Acts 20. 22.

Revel. 1. 10.

The second benefit that a Christian hath by the

2. *Benefit.*

Isaiah 6. 9.

Ioh. 1. 5.

spirit, is this, it enables a Christian both to see and beleeve the things that otherwise hee would not beleeve. I gather it from that place of the Prophet, *Isai. 6. 9.* where it is said, *seeing they should see, and not perceive, and hearing they should heare, and not understand* : they saw but they wanted another sight, which is the sight of the spirit, and therefore they cannot see : a man may have great sight in humane things by learning, and Philosophy, and the knowledge of Arts and Sciences, by these he may see both into naturall and spirituall things in some measure: but I say hee cannot see as hee should, except hee have added unto this another sight, which is the sight that the spirit brings; and therefore it is called the opening of the eyes, and the boring of the eares, and it is the same that *S^r. Iohn* speaks of, in *Ioh. 5.* *That the light shine in darkenesse, and the darkenesse comprehended it not* : before a man have this sight of the spirit, whatsoever he sees, yet it is with a great deal of darkenesse, but when the spirit comes, it drives away this darkenesse, by giving us another eye to see thorow it. *And the darkenesse comprehended it not*, so that till a man have the spirit, he doth neither truly see, nor beleeve. You cannot beleeve till you have the spirit, but when you have got the spirit, then you will beleeve in Christ. Wee preach Christ unto all and exhort you to beleeve, but what is the reason that some beleeve, and others beleeve not, but because they doe not see; they want the spirit to shew them sinne, to humble

ble them, and Christ to comfort them : and therefore *Peter* calls them purblind. As men that are purblind cannot see things a farre off, except they bee neere, so men without the spirit are but purblind, men that cannot see Christ, and Grace, and Salvation a farre off, as neere : but if they had the Spirit, then they would see them neere hand, that is, you would see a marvellous beauty in Christ, and holinesse : it is that which the Apostle speaks of, in *1 Cor. 2. 9. The eye hath not seene, &c.* that is, he saw them before, but hee saw them not in that manner hee sees them now, they are represented unto him in another fashion. Againe, he sees them in another hue, hee sees another beauty in them, thus you see the sanctifying spirit openeth the eye of the understanding, to see more. A blind man might see if hee had but the faculty of seeing, so a spirituall blind man will see when hee hath the spirit.

1 Cor. 2. 9.

The third benefit, that a Christian hath by the Spirit, is this, it breeds heavenly and spirituall effects in the soule, as joy, and comfort, and the like : and therefore in *John 14.* he is called *the Comforter*. First, I say, the Spirit will beget joy in the soule, and therefore saith Christ, hee will (speaking of the Spirit) lead you unto all peace, and joy in believing : now I make a difference betweene joy and comfort thus ; joy is unto the soule, as a wall is unto a Citie, the wall doth compasse the Citie, and so is a defence for it, that is, it keepes perillie dangers out ; so doth joy, it walles and fences the

3. Benefit.

Ioh. 14. 26.

I.

2. soule, and keepe out many enemies, that otherwise would destroy it. (2.) effect is comfort, and this I call a Bulwarke: because a Bulwarke is of greater strength to beate backe, and keepe out any that shall besiege it, and makes the Citizens more secure; so comfort is the Bulwarke of the soule, against the greatest temptations and tryalls, it makes the soule secure, resting upon Christ. (3.) effect, that the Spirit begets, is boldnesse, that is, there is no true boldnesse without the Spirit: Let *Adam* witnesse it, aske him what boldnesse he had when hee hid himselfe from God, and what was the reason of it; but because hee wanted the Spirit, and on the contrary, when the Disciples had received the Spirit, they spake with boldnesse. (4.) effect, that the Spirit begets, is, holy and heavenly desires in the soule, therefore the Church in the *Canticles*, when shee had got the Spirit, shee had bred in her loving desires after Christ, as in *Canticles* 1. 7. she is marvellous inquisitive where to finde Christ; for what is the reason that there is in men such a want of holy desires: but because they have not this Spirit. (5.) effect, that the Spirit begets is holy indignation, that is holy anger, it is an effect of the Spirit, and therefore the Apostle saith, in 2. Cor. 7. 11. *what indignation or wrath*, this he speaks in the commendation of the *Corinthians*, men will not bee angry with sinne as evill, till they get the Spirit. (6.) effect of the Spirit, is holy affections; it will make you to have heavenly affections to God, to grace, to the Saints; therefore

Can 1. 7.

2 Cor. 7. 11.

therefore the Lord saith, *Ezech. 36. 26. I will give you a new heart*: carnall men, they may doe something to make their children reverence them, or to love them, in regard of some domination, they may proffer an object; but they cannot beget holy affections, this is the onely worke of the Spirit thus to change the heart. (7.) effect of the Spirit, in this, it will purge the soule, it will cast out all rubbish out of the soule; therefore the Lord saith, that he will purge the sonnes of *Levi: as silver*, that is, that they may be fit for the Priesthood, hee will purge out of them by the Spirit, that which otherwise would make them unfit. And *David* often in *Psal. 51. vers. 2. 7.* prayes that the Lord would purge him, wash him, and cleanse him from his sinne, and then after hee prayes, *for the restoring of the Spirit*, making the absence of the Spirit, the cause of his uncleanness (8.) effect of the Spirit, is this, it kindles holy affections to good in us. I said before, that the holy Spirit workes holy affections in us, but now I adde that he kindleth those affections in us to good, and this is that which gives us great advantage against sinne, I say, wee have no small advantage of the divell, but great advantage, when the heart is full of heavenly affections, and that for these Reasons.

The first Reason is, because the more holy affections the better man, God accounts more of him: a man is esteemed of God as hee hath, or hath not holy affections; a man is that which hee is in his affections: a man is not a good man, because

Ezek. 36. 26.

7.

Mal. 3. 3.

Psal. 51. 27.

Verse 10.

Verse 12.

8.

1. Reason.

cause hee knowes much, but hee is a holy man, because he hath holy affections, that is, hee is full of love to God, to Christ, and to the Saints.

2. Reason.

The second Reason is, because holy affections, they are a meanes, or a second cause of good, they are the cause of good actions, as for example: for a man to suffer for Christ, and yet not to doe it with holy affections, out of love unto Christ, it is nothing worth; therefore when the affections are right, they are drawne upward by the Spirit, both to doe, and to suffer.

3. Reason.

The third Reason is, because holy affections, they widen the soule, they make the soule large, for when holy affections are dead in you, the soule will begin to shrink in; even as cloath that is not thoroughly made, when water fallies upon it, it will runne in, but if you stretch it, it will come to the same length againe; so when the Spirit comes and workes holy affections, they widen the soule and make it large and firme: therefore that you may have large hearts in praier, in meditation, labour to get the Spirit, that you may have holy affections kindled in you.

4. Benefit.

The fourth Benefit, that a Christian hath by the Spirit is this, it will make the heart good, because it is the proper worke of the holy Ghost, to sanctifie the heart, to cleanse and change, and so make it good; it is the worke of the Spirit to worke repentance in us, a thorow change in us: I call repentance a thorow change, because men for the most part mistake repentance, taking that for repen-

repentance which is no repentance, men thinke that if they be turned this way and that way, from this sinne and that sinne, though it be not from every sinne and evill way, that they have true repentance, but they are deceived; for repentance is a thorough change of the whole man, consisting both of soule and body, whereby the parts and faculties of both are turned a quite contrary way; the heart is turned out of the way of sinne, into the way of holinesse: now that a partiall turning is not repentance, I will make cleare by this comparison: take any naturall thing, that is of an earthly substance, whose nature is to goe downward, yet you may force it upwards by meanes that you may use; as for example, water you know is of an earthly substance, and the nature of it is to descend, yet you see by the force and strength of the Sunne, it is drawne upward; first, into vapours, and then congealed into ice and snow, and raine, and then it will not rest till it descend againe: but there is another ascent of the fire, and that is upward and not forced, but naturally doth ascend up: even so a carnall man may doe the same things that a spirituall man doth, hee may keepe downe some lust, and hee may forsake some evill, hee may forsake his drunkennesse and uncleannesse, and his old evill haunts, yea he may doe some good, but yet he doth not forsake the evill, neither doth hee doe the good, by the power of the sanctifying Spirit, but by a naturall strength; if he doth a good action, it is by constraint, he is forced by some-
Z thing

thing to doe it, but it changes not his heart: a-while they may take a resolution to good, and to be better, but yet to change his owne heart, is not in his owne power, for this is the worke of the holy Ghost: thus much for this use and for this point.

Wee now come unto a third point, the Apostle saith, *That Hee would give you to bee strengthened by the Spirit in the inward man*, noting thus much, that God must give them the Spirit before they could have him: the point of Doctrine is this.

Doctrine.

That the Spirit is a free gift. I say, that the sanctifying Spirit is a free gift. I gather it thus, the Apostle heere prayes that God would give them the Spirit, not that they had deserved him, and so should have him by merit, as the *Papists* teach, but he must give it them freely without desert of their owne. I need not to stand long in the proving of it, that the Spirit is a free gift, onely I will briefly show you how the Spirit is a free gift, and this shall be in these five particular things.

1.

First, the Spirit is a free gift, and it must be free, because it is a gift; and what more free is we use to say, then a gift: Now it is a free gift, because it is not merited by us at Gods hands, it is not extorted and drawne from God by force, nor merited by desert, because all the good that is in us is wrought by God, it is God that puts the first stampe of holinesse upon us.

2.

Secondly, the Spirit is a free gift, because the Spirit

Spirit is a free agent, it workes freely of himselfe, therefore to whom it goes, it goes as a free gift. Now that the Spirit is a free agent, it appeares by this, that reason makes man to be a free agent, but it is the Spirit that gives reason, therefore the Spirit must needs be most free.

Thirdly, the Spirit must be a free gift, by his carriage to them hee will save; hee might have chosen the elder and not the younger, hee might have chosen *Eſau* and not *Jacob*; or if hee would have chosen the yonger; then hee might have brought him first out of the wombe, but he will not, because he is most free in his choice, he will save *Jacob* and cast off *Eſau*; and so he might have chosen honourable and noble men, to have both preacht the Gospell, and to be all saved by the Gospell; he might have chosen them only, for salvation, but he will not, but the poore they shall receive the Gospell, he will make choice of them for salvation; he might have chosen *Simon Magus*, as well as *Simon Peter*, but he will not, therefore you see he is free.

3.

Fourthly, the Spirit is free, which appeares by the paucity of them he chooseth, he is at liberty, he might have saved more, but this shows his freedom, he is not tyed to one more then unto another, the winde bloweth where it listeth, *Iohn 3. 8.* he calles when and whom he will: Let them come in, that my house may bee full: none shall come, no more, no lesse then I have chosen.

4.

Ioh. 3. 8.

5.

Fifthly, the Spirit is a free gift, which appeares

by the prosecution of his decree, both of Election and Reprobation; nothing more free then the Spirit is; hee might, as I said, have chosen *Eſau* and not *Jacob*; for there cannot a reason be given, wherefore hee should chuse the one, and not the other, he will choose the wife and not the husband, hee will choose the husband and not the wife, hee will choose the childe and not the father, and hee will choose the father and not the childe: againe, he will choose this man and that woman, and not another man, or another woman; and what is the reason of it, surely there can be no reason given of it, but because the Spirit is free to choose and choose not: thus briefly I have shewed you that the Spirit is a free gift.

Vſe.

Is the spirit a free gift, and doth it worke freely, then let them consider this and tremble, that are not sanctified by the Spirit; and in whom the spirit hath not yet wrought his good worke, least they may seeme to be deprived. Againe, if the wind bloweth where it listeth, then it stands you upon, to doe as Millars are wont to doe, to watch the opportunity, and grind: If the Spirit doth blow upon you, if at any time the Spirit doth kindle any sparke of grace in you, take heed of neglecting the opportunity: doe not say in this case unto the Spirit, as *Festus* said unto *Paul*: that you will heare him another time; but bee sure, if the spirit commands doe you runne, or if he calls be sure to answer him, least hee call you no more. I have often told you, that there is a time when he will

will call you no more: therefore think with your selves what a time of darkenesse, and sorrow it will bee to you then, when with the five foolish Virgins, you shall be shut out of heaven and happiness: I say, there is a time when he will swear that you shall not enter into his rest; and doe not onely labour and watch for the opportunity, to take the Spirit when it is offered, but labour to get the opportunity. Use the meanes whereby you may get him, and for your helpe herein I will lay downe some meanes whereby you may get the spirit.

The first meanes to get the Spirit, is this, you must labour to know the Spirit: for what is the reason that men doe not receive the spirit, but because they know him not: they doe not know him in his purity, in his free working, in his incomprehensible greatnesse, in his increate holinesse; and therefore they put off the working of the Spirit. Men thinke that now their sinne in this kind is not so great as *Simon Magus* was; it is true say they, *Simon Magus* sinne was a great sinne, and worthy of punishment, because hee thought to have bought the Spirit with money; but if wee well consider mens dealings now with the Spirit, wee shall finde that the same sinne is committed now: I say, men thinke they doe not commit this sinne of *Simon Magus*, when indeed you doe; you know how great the sinne was in him, and what a judgement was inflicted by pronounciation against him, and your finnes are as great and the same) but

1. Meanes.

- you know them not: and therefore let us compare them together, and you shall see that they are the same, and al one, and that in these three particulars.
1. First, *Simon Magus* thought that the Spirit might have been had at any time, for he neglected the meanes, and despised that, presupposing that at any time with a small reward hee might get it of the Apostles; *What shall I give thee, &c.* Even so when you put off the spirit, is not your sinne the same, thinking that you may have him when you will, that you can have him at your pleasure to mortifie a strong lust, a sinne that you would be rid of: and for a sinne that is pleasing unto your nature, you can when you will subdue it, you can when you will forbear it; and is not this one part of *Simon Magus* his sinne.
 2. Secondly, *Simon Magus* thought it was in the power of men to give the Spirit; *What shall I give thee, Peter*, for the Spirit: and is not your sinne the same? doe not many men thinke, that it is in the power of men, to give the spirit when all the time of their life they will neglect the calling of the Spirit; but in some great affliction, when they lie upon their death-beds, then they will send for the Minister, but not till then; as if it were in his power to give the Spirit: O Sir, *What shall I doe to be saved*, can you tell mee of any hope of salvation, and the like.
 3. Thirdly, *Simon Magus*, hee desired the Spirit to a wrong end, namely, for his owne advantage, *That upon whomsoever I shall lay my hands, they may receive*

receive the holy Ghost; and doe not men do the like : they desire to have the Spirit, and they could wish with all their hearts, that they had him; but yet not for a right end; for Gods glory, but for some carnall end of their owne, that they may bee reputed thus and thus, but not to any other end. For know that a man may desire grace, but if the aime of his desire be for his owne end, the desire is sinne, the same that *Simon Magnus* was : therefore I beseech you deferre not, put not off the opportunitie ; and remember what the Lord saith *Heb. 3. 15. to day if ye will heare his voice harden not your hearts* : this is the day ; now you have the opportunitie, the candle is in your hands, and you may light your soule by it, the Word is neere you ; Well, light your candles by it, you may now light them whilest the fire is here, but if you will not now, how will you when the candle is out, when you shall be either taken from the meanes, or else the meanes from you, therfore labor to know the spirit, and judge aright of him, if you would get him.

Heb. 3. 15.

The second meanes to get the spirit is to believe, and the best meanes to get faith is to be conscionable and constant in hearing the Word preached ; the preaching of the Word, is a meanes to get the spirit, and therefore the Apostle saith, *received you the Spirit by the workes of the Law, or else by faith preached ? Gal. 3.* You may know whether you have the spirit or no by this, examine whether you have gotten faith by the preaching of the Word, our Saviour saith, *that the tree is knowne by his*

2. Meanes.

Gal. 3. 2.

Matth. 12. 33.

his fruit: the branch cannot beare fruit, except it receive vertue and strength from the root; so if we get not faith in Christ, and be joyned with him, wee shall never get the spirit: therefore if you would get the spirit, you must get faith: for faith is the knitting and drawing grace, it will draw the spirit into the Soule, and it will knit him fast unto the Soule, that he can never depart away from it: faith will recover the Spirit if it seeme to want his power of working in the soule, it will returne him if he seeme to depart away, it will enlarge the heart if the spirit be scantied in it, it will widen the narrow bottle of your hearts; and you know what Christ said unto the woman in the Gospel, So be it unto thee *according unto thy faith*; therefore if you would get the spirit, you must get faith in your hearts, if you would get a large measure of the spirit, then get a large measure of faith: for what is the reason that men thrive not in the spirit, but because they thrive not in faith.

3. *Meanes.*

The third meanes to get the spirit, is an earnest desire, joyned with prayer: to desire and pray earnestly for the spirit, is a meanes to get the spirit: an instance of this wee have in *Elisha*, servant to *Eliab*; he earnestly desires and prayes that the Spirit of *Eliab* his master might bee doubled upon him: not that hee meant that hee might have as much more againe, but that hee might have a greater measure of the Spirit, then other of the Prophets; and hee did obtaine his desire, for hee was indued with a greater measure of the Spirit, then

then other of the Prophets were: even so if you would but desire and pray earnestly for the Spirit, you might get him. *Salomon* desired wisdom, and prayed for it, and he had it, and that in a larger measure, then those that went before him; so if you would pray for the spirit, you have his promise, *Luk. 11. 13.* *That hee will give the Holy Ghost unto them that aske him:* and this hee doth speake by way of opposition, if you that are evill can give good things unto your children, then much more will God give you his Spirit; that is, if a man will be importunate for grace, and the spirit, as a child will be unto his father for bread, then he cannot deny you.

But you will say, if he were my father, and I his child, then it is true he would give me his spirit; but alas he is not, for any thing I know, neither my father, nor I his child.

To this I answer, suppose thou be not his child, in thy owne apprehension, yet looke backe unto the 8. verse and see what Importunitie doth, though hee would not open the doore, and give him that which hee would have, yet in regard of the importunity of him that asketh, he will open and give him what he would have: thus doe you though you may have a deniall sometimes, no answer at all, or an angry answer, yet take no deniall, and your importunity will at last prevaile with him: and to encourage you against former runnings out from God, the Apostle saith, that he *groueth and upbraideh no man, James 1. 5.* As no

1 Kin. 3. 9. 10.
11, 12.

Luk. 11. 13.

Object.

Answ.

James 1. 5.

man meriteth at Gods hand, so no man shall bee upbraided with any failing to shame him; he gives unto all men that comes unto him, without exception of person, without any gift freely, and reproaches no man, that is, he will not lay before him, either that which might hinder him from coming unto him, or him from receiving of him, he might doe both, but he will doe neither, and you know the promise; the Disciples, they must goe unto *Ierusalem*. and he will after a certaine time send the spirit, but they must waite for him, and this they did by constant prayer, and they had the promise made good unto them, for the holy Ghost came upon every one of them, in *Acts 2.4.* so if you be constant in prayer, what though for the present you get him not; yet, at last you shall have him; thus much for this meanes, if you would have the Spirit, you must pray and desire him earnestly.

The fourth meanes to get the Spirit, is to obey him; and this you doe, when you make him good entertainment, when you feed him with heavenly thoughts, and doe what he would have you to do, but if you slight him, set light by him, and will not obey and be ruled by him, you will never get him, and this you doe when you resist, grieve, and quench the spirit; you resist the spirit, when you resist that light which the spirit hath wrought in you, when you fight against it, against its reason and arguments, this is a great sinne; you grieve the spirit, when you mingle two contraries together,

A.C. 1.4.

A.C. 2.4.

4. Meanes.

together, that is, when with the profession of Religion, you joyne corrupt speeches and actions; and you quench the spirit, when you neglect the motions of the spirit, and the means by which the spirit is either got, increased or kept; now if you doe thus you shall never get the spirit; but if on the contrary, you love, cherish, and obey the spirit, you shall have him.

The fifth meanes to get the spirit, is this, if you would get the spirit, then you must waite upon those meanes, which are meanes for the getting of the spirit: neglect none of the meanes, because you know not when the spirit will come, it may bee hee will come now and not another time, it may be hee will breath upon you now, *Acts 10. 44.* whilest *Peter* was preaching unto them, *the holy Ghost came upon them that heard him*: so be diligent in waiting upon the meanes, and the holy Ghost at one time or other will come. Again, he might have sent the spirit unto *Cornelius*, without the sending for *Peter*, in *Acts 10.* but he will not: but *Peter* must be sent for, and he must preach unto him, and then hee shall receive the holy Ghost: thus much for the meanes, and for this time.

5. *Meanes.*

Acts 10. 44.

PAVLS CONVERSION.

O R,
THE RIGHT WAY
TO BE SAVED.

As it is excellently well set out in di-
vers Doctrines raised from

ACTS 9. 6.

And hee trembling, and astonished, &c.

By the late faithfull and worthy Minister of *Iesus Christ*.

IOHN PRESTON,

Dr. in Divinity, Chaplaine in Ordinary to his
Majestie, Master of *Emanuel* Colledge in *Cam-*
bridge, and sometimes Preacher.
of *Lincolnes-Inne*.



LONDON,
Printed by I. L. for *Andrew Crooke*. 1637.

PAVLS CONVERSION

O R
THE RIGHT WAY
TO BE SAVED

As it is excellently well set out in di-
vers Doctrines raised from
Apostle P. O.
And our reasoning, and answered etc.

By the late Archbishop and worthy Minister of Jesus Christ
JOHN TREWENT

Dr. in Divinity, Chaplain in Ordinary to his
Majesty, Master of Emanuel College in Cam-
bridge and four times Rector
of London



1612

LONDON

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PAVLS



PAULS CONVERSION.

ACTS 9. 6.

And he trembling and astonished, said, Lord, What wilt thou have me to doe? And the Lord said unto him, arise, and goe into the City, and it shall be told thee what thou must doe.

IN this verse wee have the first act of *Pauls* conversion from being a persecutor to be an Apostle. In the words, there are two parts. The first is the manner of it: *he trembled, and was astonished*: Secondly, the pleybleness of his will, *and hee said, Lord, what wilt thou have me to doe*: but before we come to any observations, we will open the words unto you.

[*Trembling.*] Trembling is an effect of feare, which feare is seated in the affective part of the soule: for when the understanding apprehends any thing

thing whether good or evill, then the affections come and apply it, either unto joy or sorrow.

Now the affections may bee considered either in regard of good or evill : in regard of good, and that either present which breedeth joy ; or future, and to come, whence flowes desire: for desire is of some good, not present, but to come. Secondly, I say, the affections may be considered in regard of evill, and that likewise either as present, which breeds sorrow, or to come whence flowes abomination, or an affection, by which we flye and shunne this evill. Againe, if a man apprehends the good which is to come, as possible, though hard to be obtained, this breedeth hope. And so, if the evill be apprehended as future, and hard to be shunned, it worketh feare. And this was *Pauls* feare, he apprehended affliction, as comming, and hard to be avoided ; the Iudge as terrible, and that there was no way to escape, and therefore hee trembled. He was in great perplexitie and feare, after that the Lord had showne unto him a glympse of his dreadfull power. Whence wee may see, *That nothing will so much deject a sinner, as when he sees the fearefull power of God.* When there is a crevis opened unto him, whereby hee who is a sinner sees into the holinesse and the puritie of God, and the vilenesse of his owne nature, hence he feares ; and therefore it was that *Adam* feared, when he heard but the voice of God in the Garden : and the Israelites could not endure the presence of God, because that it was terrible unto

Observation.

Gen. 3. 10.

unto them. For they conceived as the Scripture speaketh, *That no man could see God and live*: that is, see him according to the excellent greatnesse of his power, and majesty, but it would utterly overwhelm them, so that there should no longer life remaine in them; whence was their feare.

[*And astonished*]. This is another effect of feare, or a further degree of it: hee apprehends such a sight of the power of God, and of his owne estate, that is, this light did so shine into his soule, that hee was at a *non-plus*, not knowing what to doe, or how to escape. Now there are three things that make an astonishment: First, if the danger bee sudden, for else it will not astonish, for that which is knowne before, will not cause astonishment. Secondly, if it bee great, for a small evill wil not astonish a man, but when a man apprehends a great evill present, then he is astonished at it. Thirdly, if it be inevitable: when a man is compassed about with it, that he cannot get out; there is no doore to escape, but he must needs abide it, hence proceeds an astonishment: thus it was with *Paul*. It was sudden, a light shooke; it was great for he persecuted Christ, for which he was stricken downe; and it was inevitable, he saw no way to escape: *it is hard for thee to kicke against the prickles*, that is, it is in vaine for thee *Paul* to set thy selfe against me and prevaile, there will bee no resisting without great danger: thus when hee saw no way, by no shift to escape, then he was astonished. I might note many doctrines from the words

Three things
cause Astonishment.

1.

2.

3.

Acts 9.4.

Verse 5.

Doctrinc.

but least I should be prevented in the maine, I will therefore omit them, and come unto the proper point intended by the holy Ghost, which is this.

That whosoever will receive Christ, and be ingrafted into him, and receive the Gospel as hee ought to doe, he must be first humbled : I say, it is necessary for the right receiving of Christ, that a Christian bee humbled. It is a necessary condition, because no man will receive Christ till then : till hee bee cast downe, Christ will not bee prized, grace will not be esteemed ; and then hee will see a necessity of Christ and holinesse. Now that humiliation is of such necessity, wee will prove by Scripture, even by those phraes, by which this humiliation is set forth.

Acts 2. 37.

First, it is called a pricking of the heart, *Acts 2: 37. And when they heard it, they were pricked in their hearts ;* they had then broken hearts, they were thorowly humbled, and when it was thus with them, then they can inquire after Christ, *what shall wee doe to be saved ;* and on the contrary, that which keeps men from Christ, is the want of sound humiliation, in *Ezek. 36. 26. I will take away the stony heart out of you, and I will give you a heart of flesh (that is) till I have made you sensible of sinne you will not prize mee, that is, you will not doe it till you be humbled. Again, consider that Christ came to this end, to revive the humble sinner, Esa. 61. 1. the spirit of the Lord is come upon mee, to preach glad tidings to the meeke, to binde up the broken hearted ;* hee that is not broken

Ezech. 36. 26.

Isai. 61. 1.

hearted

hearted and wounded with sinne, will not seeke to the Physician to be healed, Christ is no precious balme unto him. He feesles himselfe not a prisoner to sinne, and therefore cares not for the libertie that is in grace, because hee is not broken hearted, but if he were throwly humbled, it would be farre otherwise with him.

Secondly, it is called *poore in spirit*, in *Matth.* 5. 3. those who are broken hearted and mourne for sinne, will seeke to bee enriched by Christ, and therefore Christ promises to comfort these, in *Esa.* 61. 2. *to comfort those that mourne*: those that are thus spirituall poore, and mourne for the want of grace, shall have comfort, because I am come to this end; the contrary to this you shall see, in *Revel.* 3. 17. the *Laodicians*, they thought themselves to be rich wanting nothing, and therefore they sought not after Christ, but thou art poore, and blind, and naked: the way to make thee to come unto mee, is to humble thee in the sight of thy spirituall povertie.

Thirdly, it is called a melting heart, that is, such a heart, as will take any impression of grace, this we see in the *2. Chron.* 34. 27. *Because thy heart melted within thee, and thou humbledst thy selfe before me*, that is, because thou wast thorowly humbled, and thy heart sensible of sinne, and of the Iudgements that I would bring upon thy people, therefore I have heard thy prayer: if thou hadst not beene humbled, thou couldest not have sought to have made thy peace with mee: so in *Ier.* 31. 19. *after*

2.
Matth. 5. 3.

I sai. 61. 2.

Revel. 3. 17.

3.
2 *Chro.* 34. 27.

Ierem. 31. 19.

Hofca 4.16.

4.
Ifaiah 66.2.
Iob 42.5.6.

Prov.28.14

Gen.3.8.

Exod.20.18.

that I turned, I repented and after that I was instructed, I smote upon my thigh, I was ashamed. So that till a man bee humbled, hee will not turne unto Christ, but when hee is humbled, then hee will seeke unto Christ and be ashamed of himselfe: the contrary to this wee see, in *Moses 4.18. Israel is like an untamed heiffer*: viz, because hee was not humbled.

Fourthly, it is called a trembling at the Word, *Isai. 66.2. and Iob 42. 3.6. I have heard of thee by the hearing of the eare, therefore I abhorre my selfe, &c.* that is, when I heard thee in thy Word, it much humbled mee, and caused mee basely to esteeme of my selfe, and highly to esteeme of thy favour. *Prov. 38. 14. Blessed is the man that feareth alwayes*: the contrary to this is hardnesse of heart, when the Word wants this effect to humble men, they feare not at all.

Now that this humiliation is a necessary condition, will appeare more apparantly and fully, if we doe but consider Gods dealing with men in all ages: I say, it is the course that God himselfe takes, first, to humble sinners. Thus he dealt with *Adam, Gen. 3.8. When hee heard the voyce of God, he trembled and feared*: and thus hee dealt with the children of Israel, hee shoves unto them but a glimpse of his power at the delivering of the law, and they were much cast downe. Again, this was the course that the Prophets used: when they came unto any people, you shall see they first pronounce the judgements of God against them: Thus

and

and thus saith the Lord, &c. throughly to humble them; and then after they preach of mercy, and the loving kindnesse of God, of the readinesse of God, to receive those unto mercy, that are thoroughly humbled. Againe, this was the course that *John Baptist* tooke, he came in the spirit of *Elijah*: with sharpe words pronouncing heavy judgements against those that remained impenitent: and therefore *Matth. 3. 7.* he calles them, *O generation of Vipers, who hath forewarned you to flye from the wrath to come, &c.* And all this to humble them, because he knew they would never receive Christ, nor prize grace till they were humbled. Againe, this was the course that our Saviour tooke, in *Ioh. 4. 31.* with the woman of Samaria; first he humbles her, and then hee comforts her, that is, first hee makes her confesse that shee was a sinner, and then shee believed; and therefore hee saith, *I am not come to call the righteous, but sinners to repentance*, to wit, to make them see their finnes, and be humbled for them, that so they may flye unto God for mercy. Againe, this was the course that the Apostle *Peter* tooke, *Acts 2. 37.* first hee humbles them, and then after comforts them; so *Paul*, *Acts 24. 26.* when hee preached of Iudgement, *Felix* trembled; and so likewise in the three first Chapters to the *Romans*, *Paul* preacheth matter of humiliation: in the first Chapter, hee taxeth them with their Idolatry, bringing unto their remembrances particular Iudgements, which the Lord inflicted upon them for it: in the second

Matth. 3. 7.

Iohn 4. 31.

Chapter, hee brings them to the Law, in which they so much boasted of, and makes a comparison betwixt the Gentiles and them; that howsoever they thought hardly of the Gentiles, yet they were as bad as they were: and then hee proves in the third Chapter, that wee are justified by faith without the workes of the Law, and this he doth to humble them; and then in the rest of the Chapters, hee preaches of Iustification and Reconciliation by Christ; because men will not receive Christ, till they bee humbled. And thus, I say, humiliation is the first step to happinesse, and the first beginning of grace and bringing to Christ; and therefore it is, that wee generally labour to humble men in preaching of the Law; and then after perswade them by the promises to come unto Christ, because men care not for Christ; they esteeme not of him, they finde no need of him, till they be humble: therefore if you would receive the Gospel, and Christ offered in the Gospel; if you would be ingrafted into Christ, then you must labour to bee humble. But for the more full explaining of this thing, some questions are to bee answered, which will make plaine what this humiliation is, and what a necessary condition it is unto salvation.

Quest. I.

The first question is this, *Upon what ground, or for what reason is humiliation so necessary unto salvation?*

Ans. I.

This will be the sooner answered, if we doe but consider; *what is that which makes men keepe backe from*

from Christ, there are two hinderances that keepe men from Christ; the first is unbeliefe, and the second is a neglect of Christ: unbeliefe that was the sinne that kept men from Christ in the first age of the Church, in the Apostles times they believed not that they might bee saved, that is, they would not believe that the Messias was come in the flesh: but now in the second estate of the Church, such unbeliefe is not the cause that keepe men from Christ, neither which we labour most to convince men of, for they doe generally believe the Gospel, but our labour now, is, to draw men from the neglect of Christ: wee preach Christ generally unto all, that whosoever will, may receive Christ, but men will not receive him, till they bee humbled, they thinke they stand in no need of Christ, they care not whether they have him or no: they prize him not, they looke upon him a farre off, they wil not have him for the fetching: now Christ will never be received, till hee be prized above all things, and this men will not doe, til they be humble: humiliation if it bee sound, will give a man such a sweet taste of Christ and holinessse, and such a bitter taste of sinne, that nothing will satisfie him but Christ: this will make his heart pant after grace, and when the heart is in this case, then Christ will be prized and not before: but this men will not I say doe, till they be humbled. It is true, God can come in the still and soft winde, that is, hee can give Christ and the Spirit without this condition, and he may likewise make men fit to receive the Gospel without it, but hee will

Gal. 3. 24.

Rom. 7. 7.

Luk. 15. 16, 17

will not, therefore hee will come in the rough winds, that rends the rockes: hee will first humbly men, and make men fit to receive the Gospel, and Christ by the Gospel, before they shall have him, and therefore it is said, that the poore receive the Gospel, that is, those that are *broken hearted* receive Christ tendred in the Gospel, because they are thorowly humbled; for this cause also we Preach the Law to bring men to the sight of their finnes that they may bee humbled; and therefore it is called, a *Schoole-master, to bring us unto Christ*; the Law shewes unto men the sinfulness of their nature and their indisposition: *I had not knowne sinne* (saith Paul) *but by the Law*, that is, I had not knowne sinne as sinne, to humble men, if I had not lookt into this Glasse, if I had not beene taught by this Master, and this is that which makes men flie unto the Citie of refuge, that is, they will not runne unto Christ till they bee humbled: this wee see in the Prodigall, *Luke 15. 16, 17*. hee would never goe unto his father, till hee could see no meanes to escape; and then hee takes a resolution to goe; so a sinner will never receive Christ nor the Gospel till hee bee humbled.

Now there is a two-fold neglect, the first is a totall, the second is a particular neglect.

I.

First, I say, men neglect Christ totally, when they refuse all the offers of grace, when they will not have Christ upon any condition: they will not speake when the spirit calls, they will not believe that they may be saved; these are the same with them

them in the Gospell, *That were invited unto the marriage: they excuse themselves, they have other employments, that they must looke unto; let Christ and grace goe where they will, both farmes and Oxen, and wives must first bee looked after, that is, they minde earthly things more then Christ: and if Christ will not bee had without they loose the love of these, they will not come, they know the feast was ready, but they mind it not: and this is the condition of many men in the world, they will not come in within the lists of the Gospell, least they should bee caught with the hooke: though they generally beleve, yet they will not outwardly professe Christ: this is a fearefull condition if they continue in it, hee hath sworne that they shall never enter into his rest.*

2. The second is a partiall neglect, and this is when they make a mixture both of the love of the world, and of the love of Christ; they minde Christ, and grace, and holinesse, but they minde them not altogether, that is, they would bee contented to doe something for Christ, but they will not doe all things, it may bee they will forsake a little profit, or pleasure, or vaine glory, or covetousnesse, for Christ, but they will not forsake all. *These are like the three grounds spoken of in the Gospell, the first ground received Christ, but they would not professe him: so many men will be contented to heare the Gospell, but they will not professe Christ, because they are not thorowly humbled, or if they doe chance to professe; yet they will not continue: the reason why the seede*

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in the first ground, did not continue, was because the plow had not gone deepe enough, that is, they were not humbled.

The second ground went yet further; it not onely received the seed, but it sprung up with much hope of a fruitfull harvest; yet it continues not, it will not suffer for Christ: so many men will receive the Gospel, and joy in the profession of it, but they will not suffer for Christ: because they are not humble, that is, the plough went not deepe enough to humble them.

The third ground went yet further, it did not onely what the other did, but it did that which the other would not doe, that is, it would be contented to suffer for Christ, but yet it would not doe all things; hee would retaine some pleasure, and some profit: when any earthly thing, which his affections were glewed to, stood in competition with Christ, he had rather loose Christ, then hee would loose all his pleasure in these earthly things, because he is not thorowly humbled: *humiliation* comes and takes all impediments away, plowes up the hardnesse of the heart, sets the affections on another object to delight in, checks the will, opens the minde, awakeneth the conscience, that Christ is all to him in all things: and therefore it is compared unto the good ground, that received the Word with an honest and good heart, the heart will not be fit to receive that good, that will make it good till it bee plowed deepe and humbled, then the Word will grow, the heart must

must bee humbled before grace will grow: and therefore, this is the effect, that humiliation works when the heart is humbled: hee will not part with Christ for any thing in the world. Therefore you see upon what ground humiliation is necessary, because men will not receive Christ till they be humbled.

The second question, is, whether humiliation is simply, and absolutely necessary.

To this I answer, that it is not simply, and absolutely necessary, for it is not a simple grace, and therefore not necessary on Gods part. But it is a condition required on our parts, because we will not receive Christ till we be humble. I say, it is not a simple grace, or simply necessary. For that which a man may exceed in, is not simply necessary: but a man or woman may have too much of it, that is, he may exceed in the measure, he may be over humble: and therefore *Paul* writes unto the *Corinthians*, *2 Cor. 2. 7. That they should comfort the incestious person, least hee should bee swallowed up of griefe*: now that which is a simple grace, a man cannot have too much of: hee cannot exceed in it; as for example, a man cannot have too much faith, or repentance, or love, sanctification, &c. but the more hee hath of these, the better: now, howsoever it is not simply necessary on Gods part, because he can save men without it, yet it is a necessary condition, on our parts: and in regard of us, because we will not receive Christ till we be humbled. And therefore it is, that we Preach the

Quest. 2.

Answ. 2.

2 Cor. 2. 7.

Math. 11. 28.

Revel. 22. 17.

Gospel generally sometimes, sometimes with the condition, as in *Matth. 11. 28. Come unto mee all that are weary and heavy laden, and I will ease you:* till men doe feeble sinne as a heavy burthen, they will not come unto Christ to bee eased of it. Again, in *Revel. 22. 17. whosoever is a thirst, let him come and take of the water of Life freely:* except they first be a thirst, and finde they stand in need of Christ, they will not come unto him to bee refreshed. Again, sometimes it is put without any condition, except faith: *Revel. 22. and whosoever will, let him take of the water of Life freely,* that is, whosoever hath a desire to come unto Christ, let him come and hee shall have him without any exception of persons or condition, *Hee that beleeueth shall bee saved; and hee that beleeueth not shall bee damned:* bring true, saving, purging, working, Iustifying faith, and thou shalt have Christ and salvation, where there is no mention of humiliation. For there may wee know, bee seedings, without plowing, and there may bee plowing and yet no sowing, and sowing and no reaping, so I say, there may bee saving and sanctifying grace wrought in the heart without humiliation; and againe, there may be humiliation and no true grace at all, or generall graces, but not speciall and saving graces: but the way to make us fit to receive grace is to be humble. A man may be said to receive Christ by a common light of knowledge, and hereupon doe many things for Christ; but yet he will not take Christ for his King aswell as a Saviour, except hee be

be humbled, he will not take Christ so, as to be ruled by his Lawes, and to live under his Commands, he wil not take him with losses and crosses, disgrace and reproach; till he be humbled, he will not indure reproach; he would be content to have Christ, but if Christ must cost him all that, then Christ and he must part; but when a man is thoroughly humbled, then he will part with all things for Christ, nothing shall be so deare and precious unto him, as Christ will be, if any thing come in Competition with Christ, hee will refuse it for Christ: thus you see that humiliation is a necessary condition on our parts, though not a simple grace.

The third Question, is this, whether there bee any kinds of humiliation more then one.

To this I answer, that there is a two-fold sorrow: the first is a preparative sorrow; the second is a godly sorrow. The preparative sorrow, is nothing else but a sorrowing for sinne, as it causeth punishment, or a sorrowing for some Iudgement likely to ensue, and pronounced against him, but this is not the true sorrow: a reprobate may have this sorrow, which shall never be saved; this was the sorrow of *Judas*, and *Chin*, and *Ahab*: they sorrowed, but it was a false sorrow, onely a worke of the flesh: it hath his originall from nature, its object punishment, and its end despaire: but the second is a godly sorrow, such as the Apostle speakes of, in *1 Corin. 7. 7.* that workes repentance not to bee repented of, that is, it turnes the

3. *Quest.*

Ans.

1 Cor. 7. 7.

heart to God, it takes away that flintie disposition of nature, by the conveyance of grace; it makes the heart better, it brings it into a frame of obedience, it workes a willingnesse in it to good, so that the difference of them lyeth, in this; the one is outward, but the other is inward; the one is from grace, the other is from temporall things; the one is a worke of the flesh, the other is a worke of the sanctifying Spirit: the one will make a man flye unto Christ, because of our wants, (as in the example of the Publican: especially in the Prodigall sonne, hee never seekes unto his father, till hee bee thorowly humbled: then he concludes, I will goe unto my father:) the other will set and push a man further from God, this wee see in *Cain* and *Indas*, their sorrow made them run away from God: but this godly sorrow or humiliation never rests till it bring a sinner into the presence of Christ; and when the soule is in Gods presence, then it will never rest, till Christ have made its peace with God: but as I said, the nature of the worldly sorrow, is to drive a man further from Christ. *Adam* had this sorrow: he runnes and hides himselfe. A carnall man will sorrow, either for some present Iudgement upon his person, or else upon his substance, but it will not turne the heart, that will not worke a plyable disposition in the heart, to yeeld obedience out of love, in hatred to sinne; but on the contrary, that hardneth the heart the more, even as water hardneth Iron when it is hot, but this godly sorrow workes other effects: therefore the

Apostle

Apostle saith, I was glad that you were sorrowfull, because it wrought repentance in you, that is, it changed your hearts: so much for this question.

The fourth question is this, whether there bee any difference betweene the godly sorrow, and that which is false.

To this I answer that they differ in three things especially. {

1. In the Object.

2. In the Causes.

3. In the Effects.

The first difference is in the object: the object of worldly sorrow, is the punishment of sinne, the wrath of God, hee lookes upon these without any relation to Christ: but the object of godly sorrow is sinne, as it stands in opposition with the love of God towards him in Christ, and howsoever a regenerate man looks upon the punishment, yet in a different degree, not so much because he feares punishment as that hee should give his father such cause, to take such displeasure against him: but it is sinne that he principally lookes upon, viz. that hee hath displeased so good, so gracious a Father as God hath beene unto him, and this is that which workes humiliation in him: but the other sees the wrath of God, and hell, death, and that finall separation betweene him, and happinesse, and hereupon for feare of punishment he is humbled: Thus you see the difference in the objects.

The second difference is in the causes; the cause of the worldly sorrow, is either some judgement present, either upon his person, or in his substance,

or

4. Quest.

Answer.

1.

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2.

or in his family, or else it is some judgement that he feares God will inflict upon him hereafter either in his riches, or in his credite and reputation amongst men : and therefore, for feare of these he is humbled.

But the cause of godly sorrow is the apprehension of sinne, as it is contrary unto the nature, purity and perfection of God, as also of Gods love towards a man; he hath an eye given him whereby hee sees into the riches of Gods love unto him, and then reflects upon himselfe, and sees his carriage towards God for such mercy, and finding no proportion betweene them, hence growes his sorrow that hee should thus require God with sinne for mercy.

3.

The third difference is in the effects, for as they doe proceed not from one and the same ground : so they bring not forth the same, but contrary effects, and they are three fold : First, worldly sorrow, it drawes the affections of the heart from God, because they see him as a Iudge, they cannot love him as a Father : he takes God to be his enemy, and therefore doth what hee can to flye from him, because hee expects no good from him, this we see as before in *Adam*, *Cain* and *Indas* : but the godly sorrow, it makes a man cleave faster unto Christ, to sticke faster unto grace, it whets the affections, to love Christ, to prize Christ more, it workes a willing readinesse in the soule to obey, it puts by that which would make him flye from Christ ; Secondly, worldly sorrow, it hurts the

the body, it breeds diseases, it wasts and consumes the Intrailes, breeds and brings consumption of the body, it dulles, and makes dead the soule, it takes away the rellish of spirituall things, it makes a man carelesse to good, it daules and makes a man unwilling unto any good. But the godly sorrow, it is the life of the soule, it is the health of the body, it quickneth the soule of man unto good, it puts a new life into it: it workes a readinesse in the will, and love in the affections to Christ, grace, and holinesse. Thirdly, worldly sorrow, it makes a man of a hot, and a fiery spirit, it stirres him up after evill, to reproach and disgrace his neighbour, it fills him full of hatred, revenge, and envy: but godly sorrow, it breeds another kinde of Spirit in him, it makes him of a meeke, and a quiet spirit: worldly sorrow will not put up reproach disgrace and wrong, but this will put up all injuries and wrongs, and whatsoever else hee meets withall for Christ: thus you see the difference betweene these.

The fifth question, is this, how shall I know whether my sorrow be a godly sorrow or no.

5. Quest.

To this I answer, you shall know it, by these three things.

Ans.

1. By the Ingredients.
2. By the Continuance.
3. By the Event.

First, I say, you shall know it by the Ingredients: for first they have not onely the sence of punishment, which is common unto the worldly sorrow: for I say, howsoever it is the property of worldly sorrow to apprehend punishment, yet it

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is likewise required of godly sorrow, to be sensible of punishment; but there is another light put into him, whereby he sees into the uncleanness of sinne: he sees sinne in its owne dye, not onely sinne, to be sinne, but sinne to be vile; and hereupon he will not content himselfe with mercy, unlessse he may have grace: but the other cares not if he may be free from punishment, whether hee hath strength against corruption or no.

2.

Secondly, you shall know it by the continuance of it: godly sorrow is constant, but worldly sorrow is but a passion of the mind; it changes, it lasts not, though for the present it may be violent and strong, and worke much outwardly, yet it comes but by fits, and continues not; like a land flood, which violently for the present over-flowes the bankes, but it will away againe, it is not alwayes thus: but the godly sorrow is like a spring that still keepes his running, it is not dried up, but runnes still, it is not so violent as the other, but it is more sure: you shall have it still running both Winter and Summer, wet and dry, in hot and cold, early and late; so this godly sorrow is the same in a regenerate man still, take him when you will, he is still sorrowing for sinne, this godly sorrow it stands like the center of the earth, which removes not, but still remaines.

3.

Thirdly, you shall know it by the successe, and event of it, it will turne the heart unto Christ, it will make the heart stand more firme in grace, it will turne the whole frame of the soule unto God

like

likethe Loadstone, that will not rest till it hath toucht the Iron, or as the needle touched, will not stand till it touch the North-pole: So it is with this godly sorrow, when a man hath received but a touch of the spirit, he will never rest till he hath toucht Christ: till he be at peace with him, nothing will satisfie him till Christ come into the Soule; till Christ be his: nothing will make him to remove that confidence, and trust, that he hath in Christ, all things shall goe for Christ. But the worldly sorrow hath another successe: namely, to flye faster away from God; as I have showed in *Judas* and *Cain*. And thus much for this question.

The sixt question is this, seeing the object of godly sorrow is sinne; whether there be any degrees of this godly sorrow.

Quest. 6.

To this I answer, that howsoever sinne is the chiefeft cause of godly sorrow, yet notwithstanding it admits of degrees, there are divers degrees according unto the apprehension of the thing conceived: some sorrow more, and some lesse according to the proportion of grace received, every one in one degree or other, but the cause in every one, is properly sinne, but these degrees of sorrow proceed from a three-fold cause. First, because God will give more grace unto one, then unto another; where he doth intend to make a great building of grace, there he will lay a deepe foundation of godly sorrow: and on the contrary, where he doth intend to bestow lesse grace, there a

Ans.

lesser foundation will serve: as in a temporall building; no wise man will lay a great foundation to a little house, but will proportion it according to his building. Secondly, because he seemes to love some above others, hee expresse himselfe more unto some then unto others: now where God will expresse a large measure of love, there hee will worke a great measure of godly sorrow; as a father loves that childe best that hee beats most. Thirdly, because some have a greater measure of knowledge then others, some have received a greater measure of illumination then others: now there is nothing more forceable to make a man humble, then to be spiritually inlightned; so long as a man or woman doth not come unto the true knowledge of sinne, and the excellencies that are in Christ and grace, he will never be humbled.

7. *Quest.*

The seventh question, is this, what is the least measure of humiliation.

Answ.

To this I answer, the least measure of humiliation necessary, is that which makes a man beleieve in Christ: *viz.* makes him to flye unto him, and to prize Christ above all things: as the Prodigall, he did not at the first goe unto his father, but hee considered of it, and when hee sees no way to escape, then he saith, I will goe unto my father; so a Christian that hath the least measure of humiliation and godly sorrow, it will make him to flye unto Christ; the least measure will give him such a sight of sinne, and such a glimpse of glory, that hee will prize it above all things, it will shew him
that

that there is no way to escape hell, but by going unto Christ; that nothing will satisfie for sin, but the blood of Christ, nothing so excellent as grace and holinesse is: it will tell him, that he that will bee Christs Disciple, must doe these two things. First, he must deny himselfe, he must renounce all trust and confidence in any thing for salvation without Christ: and he must deny all abilitie to worke that which is good without the Spirit. Secondly, he must take up the crosse, that is, he must suffer what God will have him, either in his name, or body, or goods: this is the last measure requisite, without which thou wilt not receive Christ; and thus much for this last question.

Is it so, that humiliation is so necessary, to the right receiving of Christ and the Gospell, this should teach us to consider our condition and estate, whether we have this condition in us or no: let every man by this try his condition, whether he hath received Christ or no, and this must not be outwardly but inwardly, not a sorrow in shew, but in substance; and thinke not that a little sobbing and sighing will serve the turne, a little ringing of the hands, a few teares, and a little hanging downe of the head; but it must be a deepe humiliation, such a humiliation that proceeds from the spirit: in *Romanes 8. 15.* *you have not received the spirit againe to feare, but the spirit of Adoption: you once had a slavish feare, a feare contrary unto this true feare, which was the spirit of bondage; but you shall not have it againe: but that humiliation*

Vsa.

Rom. 8. 15.

shall proceed from another ground; namely, from the spirit of Adoption, whereby you shall feare him, not as a Iudge, but as a Father: therefore let every man enter into his owne heart: and see whether this condition be in him, or no, and thinke not to come into Christ, or to bee ingrafted into Christ without it: for as I said, howsoever it is not simply necessary, on Gods part; yet it is necessary on our parts, because wee will not receive Christ, and the Gospell, till we bethorowly humbled. And that you may see the necessity of this duty of humiliation: I will shew you in five particulars, that a man cannot receive the Gospell except he be humbled.

1.

First, a man or woman must be humble, or else he will not receive Iesus Christ. To receive Iesus Christ, is the first act of the Gospell: and therefore we preach the Gospell generally unto all, that whosoever will, may have Christ: but you must first receive him, and this you will not doe till you be humbled; till yee thinke you stand in need of Christ, till then, you will thinke the worke too great, and wages too small; as for example, *A woman must first receive her husband, and bee united unto him, before shee can be made partaker, either of his riches, or honour: so before a Christian can be made partaker of the benefits of Christ, hee must deny himselfe, and cleave wholly unto Christ: and receive him so, as to be ruled by him, and to suffer for him.*

Object.

But some men will say, this is too much, what must

must I so receive Christ, that I must forsake all things for him?

To this I answer, it is no marvaile though thou thinke so, because thou art not as yet humbled, but if thou wert humbled, thou wouldest never sticke at any thing; when a man is humbled, he is then in the condition, that hee should bee, both to deny himselfe, take up the crosse, and to follow Christ: when a man is humbled, then he cares not to bee trampled under foote for Christ: to suffer disgrace, reproach and shame for Christ, but till then, a man will not; somethings a man will doe, but not this: therefore it is necessary to the receiving of the Gospel, that a man be humble.

Ans.

Secondly, to receive the Gospel is to entertaine Christ into the Soule; hee that entertaines Christ so, must retaine him, and continue with him: he must not take Christ for a day, or a yeare, but he must take Christ, as a woman doth her husband, for terme of life: nay, after life, and that in such a manner, with such a holy demeanor of himselfe, that hee may not give the least occasion of evil that may be to Christ. You must take heed of grieving the Spirit, and you must resist the workes of the devill; if you contract with Christ, you must take heed of despising him, take heed of giving the Spirit a *non plus*. And you must continue in all estates, and keepe as the Apostle saith, your profession without wavering: I say, howsoever a man may practise, and promise, and doe much for Christ, yet except hee bee humbled, he will not hold

2.

hold out : and therefore we see in many, that there are bubbles of grace ; as if they would retaine Christ, and continue with him, they doe something, but they doe not persevere to the end, like those in *Hebr. 6. 5.* that have tasted, that is, professed, but fall away : and this was the fault of the three grounds, they received the Gospell, but they continued not, Christ entred not into them deepe enough. Now the difference of the foure grounds, was humiliation; every ground was plowed, but none plowed to purpose, but the fourth ground : when there is but an outward shew of holinesse in a man, it will not keepe his colour alwayes, it may glister and carry a shew of the right stampe, but when it comes to triall it is but counterfeit, but when the sanctifying Spirit comes, and toucheth the heart of a Christian, and hee is thorowly humbled, hee will never loose his beauty ; hee is Gold, try him how you will.

3.

Thirdly, to receive the Gospell, is to take Christ, and to part with all things for Christ, making him his chiefeft joy, prizing him so, that hee will loose any thing for him, like that wise Marchant in the Gospell ; which when hee had found the Jewell, went and sold all that hee had, and bought it : there must be a prizing of Christ above a mans selfe, hee must part with all things in the world, with husband and wife, with father and mother, with brother and sister, with friends, with honour, and riches, pleasure, and all things else, and

and account Christ more then all things: now this a man will not doe, till hee be humbled.

But you will say, What must I forsake father and mother, and wife for Christ, or else I cannot have him? this is a hard thing, the worke is too great, there is not sure such neede of Christ or grace, or at the least, Christ will not impose such a burthen upon mee.

Obje^t.

I answer, yea, you must forsake all these things: if you will not, you shall never have him; this was the fault of the second ground, there was both a receiving, and a rejoycing in Christ, and this was a good propertie, but yet there was not joy enough; because there was not humiliation enough, the plough had not gone deepe enough, and therefore it was that they continued not, some things he would doe, but not all things for Christ, but when the heart is humbled, that is, when the plow hath gone deepe enough in humbling a man; then hee will and not till then, make Christ his chiefest joy.

Ans^r.

Fourthly, to receive the Gospel, is to trust in Christ wholly, to depend upon him both for grace and salvation; and every thing else that is good: he will labour to know the length, and the height, the depth, and the breadth of the riches of Christ, hee will looke still unto the preciousnesse of Christ, because he will not have his mind exercised about vaine and foolish things, and this no man will doe, till he be humbled; no man will see his need till he be humbled, hee feares nothing, he

4.

thinks hee stands in need of nothing, but when a man is brought to see hell, hee will cry for Christ and grace, then he will prize things according to their worth, then hee will see such excellencies in Christ, that he never saw in any thing else; such an infiniteness of puritie and holinesse, such abundance of sanctification and redemption, such joy, such glory, and such pleasure, such love, such content, as is not in any thing else; now hee will deny the world, profit, or pleasure, or any thing else, and seeke, depend, and trust wholly in Christ.

5.

Fifthly, to receive the Gospel, is, to doe and suffer what is commanded him, as *Paul* in this place, *Lord, what wilt thou have me to doe?* as if he should say; I am ready both to doe and suffer whatsoever thou wilt have mee, and *Paul* was as good as his word, as appeared by those reproches and sufferings that hee bare for Christ, alwayes making ready to lay downe his life for Christ, now such adisposition no man will have, such a thing no man will doe till he be first humbled. Yet as I said, a man may doe some things as the dead hand of the Dyall, it may perhaps point right at one stroke without the help of the master-wheelles, but to goe round and misse none it cannot; so a carnall man may hit upon some good dutie, that God commands, and refraine some sinne, that God forbids, but to goe through hee cannot, to take up reproach and disgrace, to lose his credit, to forsake his friends, to lose honour, and riches, and pleasures, this he will not doe, till he be humbled; therefore

therefore labour to see the necessitie of this dutie of humiliation, or else you will not doe all things for Christ, and labour to get the degrees of it, and withall get the degrees of grace, and that will increase spirituall sorrow; and degrees of sorrow, makes degrees of joy: a man or woman that never sorrowes, or never had the degrees of sorrow, never truly rejoyced in Christ; for as the Spirit workes grace, and grace workes true humiliation, so true humiliation workes joy; therefore you see it is necessary: againe there will be no suffering for Christ, till there bee rejoycing in Christ; a man will not either doe any thing, or suffer any thing for that thing, that he cannot delight in, therefore labour to be humbled.

Now to helpe you in this worke, I will lay downe some meanes, by which you may come unto this humiliation of spirit.

The first meanes to get this humiliation, is to get the Iudgement rectified, because men cannot see sinne, nor know it till then; and men will not be humble, so long as they remaine ignorant, but when the judgement is rectified, then hee knowes sinne to be the greatest evill. Again, a man will not sorrow, till he have a fit object for sorrow, as a blind man cannot see any object, so a natural man is a blind man, and hee must have new eye sight, before hee can see sinne to sorrow for it, as sinne; and this is the rectifying of the judgement; but when the judgement is rectified, then it will sorrow for sinne, and that in these respects.

F f 2

First,

1. *Meanes.*

I.

First, because sinne is of its owne nature evill, because it is contrary unto the nature of good; and of its owne nature, is an enemy unto God. The Philosopher saith, if God bee the chiefest good, then sinne is the chiefest evill; from whence wee may thus argue; that which is most contrary to God, is the greatest evill, but sinne is most contrary unto God; therefore it is the greatest evill: and the reason is because sinne is that which makes the creature most odious unto God. No creature, or thing, so contrary unto the nature of men, as sinne is unto God, nothing makes God so loath the creature but sinne, all the imperfections, and blemishes, and diseases, and infirmities of the creature, makes not God to loath it, if there be not a mixture of sinne with it, because they are not contrary unto God: they fight not against God, but sinne fights against the purity and holinesse of God; and therefore Gods hatred of the creature, is onely a hatred for sinne.

2.

Secondly, to us it is the greatest evill: the argument stands thus, that which deprives us of the greatest good, is the greatest evill: but this sinne doth, *Ergo.* for it doth deprive us of all things that are good, but especially of two things, wherein standeth our chiefest good. As first it deprives us of the best outward good, which is God: as the Prophet saith, *Your sinnes separate betweene you, and your God: and they keepe good things from you,* of all other good, especially they hinder the coming of grace into your hearts. Now what greater

ter evill can there be, then this, to keepe both God and his Grace from us. Secondly, it deprives us of the chiefeft good within us; as for example: First, it deforms the beauty and strength of the inward man: Secondly, it weakens that grace that is within, that is, it makes us unable to resist evill; this is the nature of sinne.

Thirdly, if you cannot see it in these, then come unto the effects that it workes, and it will appeare to be the greatest evill. First, it turnes all the faculties and parts of the soule and body to evill, and is the breeder of all distemperature, as feare and horreur in the soule. Secondly, it brings all the evill that doth befall a man in this life, they all come by sinne; all shame, reproach, poverty, disgrace, punishment, comes by sinne; now if you will but consider sinne in these, you will see it to bee evill; but especially, you shall see the evill of sinne in a distressed conscience: what feare, what amazement, what astonishment, and despaire, what sorrow, what anguish of heart is there? as upon *Indas*; no restitution will serve, no comfort will worke, no perswasion will prevaile: thus if you looke upon sinne it will appeare the greatest evill.

Fourthly, sinne is the greatest evill, if you consider the medicine that must come to heale it, Christ must lay downe his glory for a time, hee must abase himselfe, hee must come from heaven to earth, hee must take our nature upon him, and humble himselfe unto a cursed death, before sinne can be healed, now put them altogether: sinne is

evill by nature: Againe it is evill, because it deprives us of the greatest good, both within us, and without us, it is the cause of all diseases, shame, and reproach; such an evill that nothing will heale, but the bloud of Christ: looke upon sinne thus cloathed, and it will appeare the greatest evill: Make conscience therefore of little finnes, for they bring great evils; though the sands of the Seas be but little, yet a many heaped together, make a great burthen; so sinne though but in an idle word, thought, or behaviour, seeme to be but a little sinne, yet lay many of them together, and they will breake the soule, and make it barren, and unfit to good; if a man owe but little debts, yet if they bee many, if hee looke and cast them up in the totall, hee will find himselfe presently to bee but a bankrupt; so it is with sinne: what though the sinne be but a little sinne, yet give this a little vent, put it to action, and this sinne will prove a great sinne; give once consent, and in time it will bee a raigning sinne: and when it is thus, then it turnes the soule into evill, sets it on a rage, imprisons it, makes it to obey, and to bee a slave to Sathan; now what greater evill can there bee then sinne: thus much for the first meanes to get the judgement rectified, which will see sinne, so as to humble it.

2. *Meanes.*

The second meanes to bee humbled is this, you must labour to make your hearts fit to be humble, and that you may doe this, you must doe these things.

First,

First, you must *labour to get some sense of holiness*, that is, you must get the heart in a frame of grace, for except a man get the Spirit, he will not be humbled, but when there is holiness bred in the heart, then hee will see sinne to be humble, he will see sinne out of his place. Take any heavy thing, especially water, and in its place, it is not heavy, but let it be remooved out of its place and it will be a heavy burthen; even so will sinne be unto you; when you have once gotten the Spirit, you will then see sinne out of its place, and to be a heavy burthen, that you will not willingly beare it, but you will stoope under it, and therefore the more holiness that any man gets, the more will be his sight of sinne; and where there is most sight of sinne, there will be most griefe for sinne, and this griefe is alwaies accompanied with this humiliation that I speake of; and where there is the greatest humiliation for sinne, there is the greatest doore of mercy opened; where there is most sense of sinne, there the heart is best fitted for grace, and in this case, the more tender of conscience, the better Christian.

Secondly, if you would be fit to be humble, consider another thing, *which is the punishment of sinne*, if you *continue in sinne*, you shall be damned, deprived of glory: you were once good, consider now, wherein your happinesse consists, consider that you have an immortall soule, and that you must be called to an account; the serious considerations of these things, will make you to be humble.

humble: *Nebuchadnezzar* when hee is brought to be like a beast, then he confesseth that the Lord is God, and humbles himselfe, even so should wee. Againe, doe but consider that all things are in the hands of God, and that every one of you in particular are; and that he is able presently to dispose of you, as he will. Againe, consider that God is alwaies every where, that hee sees all things, and that he will judge all men, and that a day of judgement, a day of departure to judgement is appointed unto all: consider also the severitie of the Judge, the sentence that hee will pronounce, the punishment that he will inflict, the eternitie of the time; I say if men would but consider these things wisely, they would not goe on in sinne, as they doe: but the want of consideration of these things keepes men from Christ. For if the adulterer would but consider what the Scripture saith: that no adulterer shall be saved, or if the covetous man, or drunkard, &c. that wholly devotes themselves unto evill would but consider that in *1 Cor. 6.9.* that none of these should *inherit the Kingdome of God*, they would not goe on in sinne as they doe. Againe, if they did but consider that all sinne ends in paine; that every act sinne wounds the soule, it would surely make them humble; this is that which the Lord complaines of in *Deut. 32. to 29. verse*: *O that my people were wise*, that they would but consider with themselves, viz. their finnes, their afflictions, my love in their deliverances; that is, O that they would but looke backe unto

1 Cor. 6.9.

Deut. 32. to 29. verse.

unto the former account and see what they have done; for my love, it would cause them to be humble: Dolour is the reluctancy of the will, now the Will will not strive till there bee a change wrought, neither will a man be humbled truly, till there be a thorow change in the soule; therefore labour after holinesse, and get both a sence of holinesse, and a sence of sinne, and this will humble you.

The third meanes to get humiliation is application, you must apply both what you have received, and what you have paid together, and then cast up the account: first consider what you have received from God, and what you doe presently enjoy; and then consider what have I paid, what have I done, how have I demeaned my selfe, what obedience have I yeilded, what thanks have I returned? Again consider the excellency that is in grace, and then consider sinne, that it is evill by nature, that it is evill to me, that it brings forth evill effects, except you thus wisely apply it, it will not humble you, you will not feele sinne, or esteeme it as a burthen, because you will not see it out of its place. It will bee as a heavy burthen at the foote, which though never so heavy, yet it is not felt, it will not hurt a man so long, as it lyeth there; even so sinne will not be a burthen unto the soule, till it be applyed unto the soule by the spirit, but when it is applyed, then it will be like a burthen upon the backe, which a man will quickly be weary of, sinne will then clogge a regenerate

3. *Meanes.*

soule, and humble him, and this wisedome wee may learne of the divell himselfe, when hee will bring a man unto despaire, hee will still hold out before a man his finnes, and that with aggravation of them, that so he may come unto the sight of them: and then he will hold out the Iustice, and purity of God, that he will not let sinne goe unpunished, that he shall not be saved, that so a Christian may be out of measure dejected: and thus a Christian should doe if he will be humbled, let him still set sinne before him, and that not only in the generall, but also to apply it in particular unto the conscience; and especially, in cases of relapse, for as figures added to Ciphers doe make the totall the more, so relapse in sinne is a great sinne, and a particular notice of them, will cause great humiliation.

Againe, let man set before him finnes against knowledge, or great sins; and this will be a meanes to humble you, for what is the sinne against the holy Ghost, but sinning against knowledge upon an obstinate will in despight of God and the Spirit: and that the sinne of knowledge is a great sinne appears in *Acts 17. 30.* *At the time of their ignorance God winked;* that is, so long as you wanted the meanes of knowledge, both of knowing mee and my Spirit, I little regarded it, I winked at it, that is, I esteemed it not so great, but past it over; but now the cause is altered, since I came in my owne person, and preacht unto you: now I will not wincke at your sinne as before, I will not passe

Act. 17. 30.

passe it over as I did before; but I will behold
 you in another manner. After the knowledge of
 sinne to fall into it; and then not to bee humbled,
 is to slight a sinne, and to slight a sinne after the
 committing of it, is more dangerous then the sinne
 it selfe, wound the soule more, provokes Gods
 wrath against a man the more; as a servant after a
 fault committed, when his Master tels him of it,
 if he shall then slight it, as not regarding it, the
 slighting of it, incenses his Master more against
 him then the fault it selfe; therefore if you would
 be humbled, apply sinne unto the soule, and come
 from the generall, unto particular sinnes, especial-
 ly fasten your hearts upon great sinnes: that rule
 in Logicke holds true, that generals worke not,
 but particulars are prevalent: As I said before,
 when sinne lyeth like a burthen at the foote, it
 hurts not, but when it is laid upon the shoulders,
 then it hurteth: saving knowledge breakes the
 heart, and humbles the soule: on the contrary ig-
 norance hardens more and more: this we see in
Ioh. 4. in the woman of *Canaan*, the reason where-
 fore she received not Christ, was, because she wan-
 ted knowledge, to know her owne estate, generall
 conference, and exhortations to receive Christ will
 not serve till Christ comes in particular unto her,
 and tels her in plaine words, that she is an harlot;
 untill then, shee little regarded him, then shee can
 bestirre her selfe, then shee can confesse, and be
 humbled: and thus hee dealt with *Paul* in this
 place, *Paul why persecuest thou mee*, and thus he

Ioh. 4.

Act. 9. 4.

Gen. 3. 11.

Ioh. 21. 15.

dealt with *Adam*, what hast thou done, hast thou eaten, &c? thus he dealt with *Peter*, Iohn 21. 15. &c. *Lovest thou mee, feed, feed, feed, &c.* the remembrance of particular finnes wrought a generall change in them, and mightily humbled them: therefore, if you would be humbled, apply particular failings, and exclude none, and God will not exclude thee: you know that which will take a great staine out of a garment, will surely take out a lesser: even so feare not, but if God hath given thee a heart to see some great sinne, and the assurance of the pardon of that sinne, hee will forgive thee all finnes: thus much for the third meanes.

4. *Meanes.*

The fourth meanes, to get humiliation, is this, we must labour to bring things unto a propinquity, that is, let us looke upon sinne past, as present, and so neere at hand: for this is our folly, wee looke upon sinne, a great way off, and that is the reason, that sinne is so little regarded of us, because we cannot, as we might, see how odious it is: the Philosopher saith, that things a great way off, are as if they were not, they doe not hurt us, and this is the cause why men are not humbled: experience proves this, you know death is the terriblest thing in the world, but yet because we looke upon it a farre off: therefore it is, that it doth not affright us now: to helpe you to bring things to a propinquity, that you may be humbled, you must observe these two rules.

I.

First, I say, you must looke upon things that
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are past as present: consider that the sinne that is past is as great a sinne as ever it was; though it seeme as farre off, that is, committed long agoe: it is mans weakenesse to thinke otherwise of sinne; a malefactor that hath committed a foule fact a long while agoe, if his pardon be not sued out, hee may be condemned for that fact, though there hath bene along time betweene the fact and the execution: so, what if thou hast not committed a sinne a great while, yet if thou sue not out thy pardon, God will iudge thee for that sinne, as presently committed: looke then upon sinne as present, and it will humble thee; this *Iob* did, *I possessed the sinnes of my youth*; that is, though they were a long time agoe committed, yet he lookt upon them as present; and this wrought humiliation in him: and thus it was with *David Psal. 51. My sinnes are ever before me*: that is, they are all seene of me as fresh, though never so old, as if I had now presently committed them.

Psal. 51.

Secondly, you must looke upon things to come as present, bring things within the compasse of a spirituall understanding, or else you will not bee humbled; looke upon the wrath of God as present, looke upon death as present, look upon the brittle-nesse of thy nature, that thou art in the hand of the potter: consider how soone the bubble may be blowne out, looke upon salvation and damnation with an equall eye; consider your selves now as if you were to appeare and make up your accounts before God. Consider what you would do if you

2.

whereupon

Gg 3

should

should now go into eternity, consider the presence of God amongst you, which one day you shall see in another manner: Doe as Saylor's doe, when they see a storme a farre off, they prepare and esteeme of it as present: Thus should every Christian doe, looke upon every thing as present; for what is the reason that sin is not avoided of many, that they sin and remaine as stones without sence, but because they doe not apprehend sinne and the punishment thereof as present; they looke not upon the wrath of God as present, nor on death and hell as present: *Belshazzar*, so long as he looked upon sinne a far off, it never mooved him, but when he saw the present hand writing, that humbled him: Things apprehended as present make a deepe impression in the heart, either of joy if good, or of feare if evill, and therefore if men would but looke upon sinne, and the wrath of God, and death, and eternall life, as present, they would be humbled.

5. *Meanes.*

The fifth meanes to get humiliation is this, you must labour to remoove these excuses, by which men labour to keepe of this blow of the Gospel, they are loth to be hit, and therefore they labour to shelter and hide themselves, because they would not see themselves in such a case as they are in, lest they should be humbled, which, on the contrary, if they would but let the Gospell have his full force at their consciences, it would work this effect to humble them: But, I say, it is a hard matter to perswade men to see sinnes as present, and a hard matter to perswade men to be humble, and consequently

sequently, a difficult a thing it is, to make them to beare this blow of the Gospell, and to perswade them, that humiliation is a necessary condition to salvation, and the right receiving of Christ: therefore you must labour to remove the excuses that men make for themselves, before they will bee humbled, which excuses, or rather deceits, are these following.

1. The first pretence is this, We do good as well as the best, we ballance our sinnes, we heare, we receive, we give almes, we pray; in a word, wee doe all things that Christians ought to doe: therefore we are truly humbled, what need wee more to humble our selves.

1. *Deceit.*
Object.

To this I answer, Well, what if you doe pray, what if you doe give almes, and heare the Word, and receive the Sacrament: though these actions simply in themselves are good, yet they may bee nothing worth unto thee, unlesse thy heart bee right: yea unlesse thine heart be right, these actions, as they are thine, and proceed from thee, will be found sinnes before God, and so in stead of a blessing may bring a curse upon thee: viz. because thou usest holy things in an unholy manner to a wrong end. For if thy heart be bad, that is, estranged from God, through infidelitie and unbelief, whatsoever thy heart meets withall, it makes it unrighteous, and so puts the tincture of poyson upon it, because it is not Gods end, that thou aymeest at, in the doing of these, but thy owne end: Now it is not only the action, but the end of the action.

Ans.

action that makes it acceptable and dischargeth a Christian in the performance of it. Wee know Silver will not goe currant, though it bee never so good, except the Kings stampe bee upon it: now the end of the action puts the stampe on the action, and makes it goe currant with God for a holy action: therefore you that brag of your actions looke unto the end of your actions; for unlesse the end be good, the actions are but as counterfeit coyne, that every man will refuse, that knowes it: and you your selves will be esteemed of God, but as coofeners are of men, worthy to be put to death: though the same actions in another are acceptable to God, because the sinne is taken away that poysons them. So that as a poysonsome stocke turnes the sweet drops of dew that falles upon it unto poyson, which yet causeth other trees to be fruitfull; such are unregenerate men, continuing in their old sinne without repentance. Those things that are good in themselves being performed by them, are turned into poyson unto them, though being performed by a holy man, they are as a sweet odor that makes him more acceptable unto God: besides, if you doe but examine, you shall find that it is not so much you that doe them but some noble quality in you: it is either some naturall parts of learning or policy, or else some naturall disposition to be kind and loving, and mecke, &c. nature without sanctifying, or renewing grace will bring forth such fruit: many things you know for a time will hold fent; that rather hurt then good:

good: so these actions that are performed without the Spirit, though they may carry a sent, and smell well, yet they hurt the soule, because they make you to rest onely in the outward action: but if you would doe good, and have your actions acceptable unto God, then labour to get regenerate hearts, because otherwise you will not please God. *Iehu*, performed a good action, but yet he is branded for it; if the end be not good, the action is not good to you: and therefore let no man rest in the outward action, but remember what the Lord accounts of the actions of wicked men. *Hee that killeth and Oxe as if he slue a man, hee that sacrificeth a lambe, as if he cut off a dogs head, hee that offereth an oblation, as if he offered swines blood, hee that burneth Incence, as if he blessed an Idoll, &c.* There was nothing so contrary and odious unto God in his worship under the Law, as these were by which he sets forth the actions of wicked men; therefore let not this excuse hinder you from being humble, because you doe good.

Isa. 66. 3.

Secondly, the second deceit or pretence is this, they say they have as good meanings as the best whatsoever they may speake; and they have as good hearts as the best, whatsoever they doe: and therefore they are humble enough, that is, they need no more humiliation.

2. Deceit.
Object.

To this I answer briefly, you lye, for if your actions be naught, your heart is worse, and if your speeches bee rotten, your meaning is farre worse then either thy action or thy speech: if your

Answer.

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speeches

speeches bee rotten and smell of hell, and yet say that you mean better, or that your meaning is better then you outwardly expresse, it is false: for we say, that if wee see sparkes of fire come out of the chimney, we conclude that the fire within is farre greater; so if thy speeches and actions be bad, thy meaning is worse, there is a greater fire within: actions are but the fruits of the heart, or branches that proceed from it. Now in a naturall plant wee say, that if the fruit bee bitter, the root is much more bitter, because the change is alwayes greater then the effect: even so, if thou hast naughty speeches and actions, if there bee bitterness in them, thy meaning hath much more bitterness in it, because it is the root from which these spring, therefore let not your good meaning keepe you from being humble.

3. *Deceit.*
Object.

Thirdly, the third pretence is this, they say, it is their nature to bee thus and thus; they have a naturall inclination unto some particular sinne, and therefore they thinke that God will bee mercifull unto them in that thing, and they need not to bee humbled.

Answer.

To this I answer, that this pretence of yours aggravates your sin the more, for the more inclination that there is in your nature unto any particular sinne, the greater is the sinne; for inclination with consent, is more odious unto God then a violent lust not consented unto, which may sometimes breake out in a regenerate man without full consent: the more inclination, the more cause of humi-

humiliation; this did *David*, hee addes unto his sins his inclination to sinne, to aggravate them the more, and to humble him the more, as if the inclination gave a greater stroke upon his conscience, then the action it selfe, as in *Psal. 51. I was borne in iniquitie, and in sinne did my mother conceive me*, that is, that which makes my sin the more heinous and offensive unto God, is this, because it proceeds from a naturall inclination of my corrupt nature, it was borne with him, and it grew up with him, and this was that that troubled him, and thus it is with every regenerate man.

Psal. 51. 5.

Secondly, to this I answer, that when a man hath any inclination unto any sinne, there is not such an inclination, but it is or may bee restrained by the minde; but if the mind give consent, then like woade it addes unto the colour, and makes the sin the more inexcusable, because there is no reluctancie in the will against it, but yields it strength unto the inclination: therefore if you doe thus, you adde transgression unto the sinne; take heed of plucking away your strength, in resisting your natural inclinations; for know, that it is one thing to be beset with sinne, and another thing to consent unto it: therefore let your inclination of nature be, as it is, a cause to humble you, and not to keepe you from humiliation.

Answ.

The fourth deceit or pretence is from their conditions, which keepe them from being humble, especially in the younger sort, who thinke themselves in such condition that they have a kind of

4. *Deceit.*
Object.

Ecclef. 11. 9.

Priviledge and neede not to bee humble, therefore the wise man Eccel. 11. well knowing the folly of youth, and what a vaine thing it will bee to reclaime them from their finnes, saith; *Rejoyce, O young man in thy youth*, as if he should say; for you young men it will bee a vaine thing for mee to speake unto you, you will not forgoe your pleasures and your lusts and bee humbled; therefore for your parts rejoyce, that is, take your fill, goe on in that course that you will not be reclaymed from, *But yet remember that for all these things you must come to judgement*: that is, you shall be called to an account for all your vaine and sinfull pleasures and humbled for them, if not humble.

Ans.

To this I answer, for any man to thinke that hee may have excuse for finnes because hee is in such or such a condition, except they bee finnes of infirmitie, he is a foole, he never knew for what end he came into the world; (as for example) Is thy condition greater then others? art thou richer or more honourable, or wise, or more beautifull or strong then others are? thou hast the greater cause to serve God, and bee humble, and that for these reasons.

1. Reason.

First, because you have more accounts to make up then others have; and againe, you have more wages then others have, and therefore you are more inexcusable, if you be negligent and carelesse: where much is given, there much shall be required: you are bound with greater bonds, and therefore your

your forfeits are much greater if you breake with God: if a Master give great wages unto his servant, it will be but a vaine excuse, a false reasoning, if he should thence conclude, that therefore he may be more carelesse then others; nay rather he should conclude the contrary, that because my Master doth thus and thus for mee, therefore I ought to be more careful and diligent then others: and if it be thus before men, how can you imagine that this will excuse you before God.

Secondly, you had more need to bee humble, because your knowledge is, or should be the more: and therefore in *Ier. 5. 5.* saith God, *I will get into the house of the great men, for they know my name;* that is, they have more time to get knowledge then others have that are in meaner conditions; they have not such meanes, such time, such opportunity to get knowledge as you have; they have many outward hinderances which you have not; but these have broken the yoke, wherefore a Lyon shall slay them, and that is, because they be ignorant I will not excuse them, I will take a strict account of them, because they ought to know me better then others that have not the like meanes; that are not freed from the distracting cares of the world as they were: therefore let all in high places labour to excell in grace, and abound above others in spirituall knowledge, and take an example from the Nobles of *Berea*; as they were more honourable then others in regard of place, so they were above others in regard of grace; they searcht

2. Reason.

Ier. 5. 5.

the Scripture, they abounded in spirituall knowledge.

3. Reason.

Thirdly, consider that as your wages are more, and your talents are more, and your accounts are more, so likewise your judgements shall be more, if you be an example either of evill to others, or evill to your selfe: I say the greater you are in place, the greater should be your care, because the greater is your sinne: Inferiors depend upon superiors; consider I pray, if you bee eminent in place, what a good example from you will doe unto others that are under you; and on the contrary, what evill wil follow from being carelesse and prophane: they will marke you for an example to evill: therefore you see that the greater conditions that you are in, the more cause you have to be humble.

6. Meanes.

Joh. 6. 3.

The sixt meanes to get humiliarion is this, you must be earnest with God to get the Spirit; for this makes the Law effectuell: *the flesh profiteth nothing, it is the spirit that quickneth*; the Law and the letter of the Law will not worke grace in you no more then the flesh will; except the Spirit goe with it: It is the Spirit that alwaies enlighteneth the mind, and workes a change in the whole man, and puts new habits on the faculties, and objects fit for those habits: and here now appeare the difference betweene the Law and the Gospel; nothing will make a man truly humble without the Spirit. If the Lord should speake unto you this day as hee spake here to *Paul*, yet if the spirit did not shine into your hearts, it would not bee effectuell to humble

humble you : it is not the Word, but the Spirit in the word that is able to change you, and make you new creatures , I say, if *Eliab* should preach unto you, or one in the spirit of *Eliab*, hee would never humble you; except the spirit accompany it, it will be but like the shaking of the earth unto the layer, *Acts* 16. but it must bee the Spirit that changes your hearts : but when the Spirit comes and gives but a glympse of that light in the soule, then hee can cry to *Paul*, *Sirs, what shall wee doe to bee saved ? Felix* at the preaching of Iudgement can tremble, but it is the Spirit that opened *Lydias* heart to beleeve; I say, if you had *Paul*, and *Eliab*, and *Iohn Baptist* that came in the Spirit of *Eliab*, yet it were nothing worth if you get not the Spirit: therefore be ye earnest with God to get the Spirit, and never rest till you find him in your soule: and remember that there was a time when the Angel stirred the water at the Poole of *Bethesda*, that they that first stepped in were healed of what discafe soever they had: So there is a time when the Lord turnes , and when the Spirit mooves the heart to good: let us make use of this opportunitie, and strike while the Iron is hott, and grinde while the windes blow , and watch every opportunitie because the spirit will come and moove the heart , as the Angel did the water, that so we may first step in and be healed: therefore if you would get humiliation, be earnest for the spirit, and you may have him for asking,
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Luk. 11. 13.

7. *Meanes.*

it is Christs promise to give him, if you want him, it is because you do not aske him, aske therefore that you may have him, and be humbled.

The 7th. meanes is this, that as we must get the spirit, so we must adde the word: it is true that the spirit is the onely meanes to make us humble, it is the efficient meanes, without which nothing will humble us, it is as true also of the Word: because the Spirit makes the Word, as the instrumentall meanes to humble us, and therefore if you would be humble, you must joyne with the Spirit the Word, and that you may have the Word effectually to humble you, you must doe these things.

1.

First, you must labour to get the saving knowledge of the Word, because it is the meanes to humble you, that is, the Word with the Spirit enlightens the soule: for as a man that is in the darke, cannot see any thing till hee have a candle, so hee that is ignorant of the Word, he is in darkenes and cannot see his sinnes in such a manner, as to humble him: or as a man cannot see the mores that are in the house, till the Sunne shine into the house, though they were in the house before; so hee that hath not the saving knowledge of the Word in his heart, cannot see the severall windings and twinings, and corners, and corruptions of his heart, till by the Spirit he come unto the saving knowledge of the Word. *Ahab* saw not the chariots and Horsemen of Israel which *Micha* saw, because he was ignorant of the Word; and therefore the Lord saith, *Ierem. 31. 34. They shall know mee from the*

Jer. 31. 34.

the greatest unto the least, they thinke they do know me, but indeed they doe not, but then they shall know me; that is, when I have given them my spirit, and by the spirit they have attained unto the true knowledge of the word, then they shall know me; they knew me before, and they knew sinne before, but now they shall know sinne by the word in another manner then they did: so Paul, Rom. 7. saith, I knew sinne by the law, that is, I knew sinne before, but now I know sinne by the word in another manner then I did; I saw it, but not with that hew as I did, before the law had made mee to see things in another colour then afore: Labour, as to get the spirit so to get the saving knowledge of the word: The Apostle saith, 1 Cor. 2. 10. that the spirit searcheth the deepe things of God; now these things are shewne unto us by the word, they are plainly discovered unto the soule in another manner then before: Knowledge workes a deepe impression unto the soule of a Christian, and searcheth into the corruptions of the heart, into the divers lusts of the flesh, finds them poysonable and hence is humbled, for where there is the greatest knowledge, there is the greatest light; and where there is the greatest light, there is most filth seene; and where there is most corruption seene, there is greatest cause of humiliation; therefore that the word may humble you, labour to abound in knowledge.

Secondly, as you must know the word, so you must receive the word as the word of God; if you

Rom. 7. 7.

1 Cor. 2. 10.

2 Thcf. 2. 18.

Micah. 5. 4.

will have the word to humble you, you must receive it as Gods Word and from God; for if it doe come unto you, and be not received of you as the Word of God, but as the word of man, it will neither enlighten you nor humble you: this is the difference betweene the word that is received, as from God; and the Word, that is received as from men: if you receive it as from God, it will worke effectually in you, it will make you to renounce the world, it will worke feare and humiliation in you; but if it come as the word of man, it will bee slighted by you, it will take no solide roote in you, it will wither and bring forth no fruit in you: and therefore the Apostle rejoyces in the Theſſalonians 2. *Theſſalonians 2. vers. 18.* that they received the word of God from him, not as the word of man, but as it was indeed the Word of God; and therefore it was, that it wrought those gracious effects in them as it did, so that no Church was so commended of *Paul*, no Church so eminent in grace, as this Church of the *Theſſalonians* was. And so *Adam* in the garden when hee heard the voyce of God, then hee feared; because when the Word comes as from God, then it comes with a force upon the conscience, then it humbles and casts downe a sinner, in *Micah 5. vers. 4.* the Spirit saith, *And hee shall stand and feed in the strength of the Lord, and in the Majestie of the name of God,* that is, hee shall speake so as if God spake himselfe, and with such a Majestie, that hee shall convince

vince the conscience, this was spoken of Christ, and Christ did fulfill the prophēcie; and therefore the Iewes confesse, that no man spake as this man spake; and in another place, it is said, that *Hee spake as one having Authoritie*, *Matthew 7. vers. 28, 29.* Now no man speakes with authoritie, whether hee bee an Embassadour or Constable or any other officer, but onely when hee speakes in the name of the King, and uses his name, then hee comes with authoritie, his words take effect: so doth the Word, when it comes and is received by us as from God, then it workes upon us. Let us now examine our selves how wee have received the Word, whether it hath come unto us with authoritie or no; if it hath, then wee shall bee humbled by it, but if otherwayes, it will not humble us.

Thirdly, if you would have the Word effectual, to humble you, you must apply it, bring it home unto the conscience; otherwise it will not humble you, as the preciouslest medicine will not heale till it be applyed unto the sore, so the Word will not heale the bracks and bruises of the soule, till it be applyed unto the conscience, for howsoever wee account of it, or though it bee in its owne nature, a two edged sword, yet except you strike, it will not hurt, except you apply it, it will not heale the soule, by cutting of sinne and corruption from the heart: therefore this is your worke to apply it, when wee have done our parts

Matth. 18. 29.

3.

in preaching the Word, if you will receive benefit by the Word in making it your owne, so as it may bee unto you the power of God unto your salvation, then apply it, and so doing it will make you humble, and receive Christ: now that you may attaine unto this, and that the Word by application may be effectuell to humble you, observe these three Rules which I will lay downe for your helpe herein.

1. Rule.

The first Rule is this, As you must get knowledge before you will bee humble; so now in the first place, you must not deferre or put it off; when God doth give you a sight of sinne, it will be your wisdom to apply the medicine presently whilest the wound is greene, the Word will have a greater power of working then, then it will have afterwards: if it in this case be deferred, it will gather corruption, it will put you to more paine and charge; it is good therefore not to deferre humiliation, or put off the working of the Spirit in this case; but if the Spirit give thee a sight of sinne, presently apply it unto the Soule, and that so much the rather, because the labour will bee lesse, the paine lesse, and the danger lesse. When a bone is out of joynt, it is good setting it whilest it is hot, no man will deferre it; in such a case the deferring of it will be with much more griefe: so when the heart is put out of love with sinne, if you then presently apply the Word unto it, it will humble and change you, but if you deferre, it will be a hard and difficult thing to bring the heart unto repentance,

tance: to bring it unto a good frame and soft disposition: Again, therefore consider this, and make good use of the opportunity: the Apostle gives the reason why it is so hard to bring the heart unto a fit temper againe, *Heb. 3. 13. Take heed, saith he, that you be not hardened through the deceitfulnesse of sinne*: there is a deceit in every sinne, which if you looke not unto it, will beguile you; if you doe not put out the sparke, it will be a harder thing for you to put out the flame, to stop the passage of sinne; but you will be like unto those, *Rom. 2. 5.* that have hearts that cannot repent, hearts past grace; therefore take heed of quenching the spirit, and this wee doe when we put off repentance, and humiliation, when we are by the spirit brought unto a sight of our finnes.

Heb. 3. 13.

Rom. 2. 5.

2. Rule.

The second Rule is this, as in the first place, we must not put off the worke of the spirit, so in the second place, we must not make too much hast out of it: you must not thinke that a little humiliati- on will serve the turne, a little sorrow, a few teares, or a few sighes; but you must continue in it, and it must remaine in you: the contrary unto this, is that sorrow which the Lord reproves in the people of Israel, *Isaiah 58. 6. Is this the fast that I have chosen that men should hang downe their heads like a bulrush for a day*: they were affected with sorrow, and it wrought some effect in them, but it did not continue, it was but for a time, it lasted not, and therefore it was that the Lord hated it: you must let sorrow breed in our hearts, you must let it still con-
tinue

Isaiah 58. 6.

tinue with you, or else it will not humble you: the nature of the bulrush is, for a time to hang downe the head, when it is over-prest with water; but when it is dry, then it lifts up it selfe againe; so there are many, that for a time will hang downe their heads, and seeme to have this true sorrow, but it is but when some judgement is upon them, then they can humble themselves, and cry and weepe: but when it is remooved, that is, when they are freed from the judgement, they are lifted up, their humiliation is gone, how that you may have this humiliation, to continue with you, you must doe as the Apostle exhorts you, *James 4. 8. you must purge your hearts*: that is, you must purge hypocrisie away that deceives you in the matter of humiliation, and if you aske how you shall keepe your hearts humble, hee tels you how, *Let, saith he, your joy be turned into mourning*: that is, keepe a taste of sinne, and the displeasure of God in your hearts, and this will humble you: therefore you must continue in sorrow: this was that which was commanded the people of *Israel, Levit. 16. 29. You shall humble your selves, and doe no worke at all*: they must separate themselves from all such workes on that day, which may bee a meanes to keepe them from humiliation: for the object, being holden long on the faculty, it will at last humble us; for our nature is like the fire, if matter be not applyed unto it, it will goe out, so if we keepe not a sense of sinne, humiliation, and sorrow in our heart, it will dye. Therefore you must take
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Lev. 16. 29

paines with your hearts, and set sinne still before you, *Dauids* sinne was ever before him, and *Paul* was ever humble in remembring his finnes : therefore let this humiliation and godly sorrow bee in you, not like a land flood, but like a spring : this sorrow must still bee running and springing and flowing or else you will not remaine humble : I I confesse, it is true that they that have received the spirit, have not the spirit of bondage to feare, that is, to sorrow hopelesse, but yet they have received such a spirit that keepes them still in awe, that keepes them still in this sorrow, that keepes them still in feare ; but yet the evill that is in the sorrow and feare is taken away, because of a mixture of spirituall joy, hope, and confidence, that they have wrought in them by the spirit.

The third is this, you must proportion your humiliation according unto your finnes ; if your finnes have beene great finnes, then your humiliation must be a deepe humiliation : this wee see in *Manasses*, as his sinne was exceeding great, so his humiliation was exceeding great : it wrought in him a great measure of humiliation, and so *Peters* sinne was great, and his humiliation was great, for as the sinne is greater or lesse, so the humiliation should be greater or lesse, because the greater the finnes are, the greater shall bee the judgement for them : and therefore when you can passe over your finnes, as little finnes, it is a signe that you are not humbled, for if you were, you would then otherwise conceive of sinne : now where there is great finnes

3. Rule.

sinnes forgiven, there will bee great love, as the woman in the Gospel, *hee loved much*: that is, she had many sinnes forgiven her, therefore shee exprest much humiliation and love unto Christ. Againe, let every man labour to feele their sinnes the more, that they may love Christ the more; for that which the affections are most affected with, that the understanding apprehends most, and then the bent of the will followes, and a man may, if he will, come unto this to see sinne in himselfe, in such a manner as to humble him, and make him to love God the more. As a man that hath a desire to see the Prince in a multitude, hee will ever fasten his eye unto him: so if a man would but fasten his understanding and minde upon sinne, he would at last see it to humble him, and this did *David* in the sinne of *Vriab* hee brought his sinne unto this, that it was ever before him, no sinne humbled him as this did: And thus much for the meanes of getting humiliation.

Vse.

Is it so that humiliation is so necessary a condition on our parts, though as I said before, it is not simply necessary on Gods part, neither a simple grace because there is no promise that follows it, but the promise is made without exception of persons, or conditions generally unto all, *Who soever will, let him come and take of the water of life freely*, that is, without any antecedent condition (faith excepted): yet as I said, except we be humble, wee will not come in and receive Christ, and without Christ, there is no meanes to bee saved, and this

we

we will not doe till we be humble, therefore it be-
hoves you to examine your selves, whether you
have this condition in you or no: and now, that I
may make you willing to examine your selves (for
except you be willing you will not) consider these
three things to moove you hereunto.

The first motive is this, consider that all that
you doe till you bee humble is lost labour; you
heare in vaine, you reade in vaine, you receive in
vaine, you pray in vaine, you give almes in vaine,
till you be truly humbled. *Psal. 51. 17. the sacri-
fices of God are a broken and contrite heart*, all the
prayers that a man makes, all the almes that hee
gives, all the holy duties that he doth performe, if
they doe not proceed from a truly humbled
soule, they are unsavory things, and that for these
reasons.

1. Motive.

Psal. 51. 17.

I. Reason. The first reason is this, because a
broken heart, is the altar on which we must offer;
whatsoever we offer up to God, they are not such
as God accepts of, if they be not offered up upon
this altar, for the sacrifices of God are a broken
heart, a truly humbled soule: for as in the time of
the Law, the Priest was to offer up sacrifices for
the people in all humilitie, so Christ in the Gos-
pell on the Crosse with a broken and a contrite
spirit, offered a sacrifice for all his children, and
makes them acceptable unto God, yet except the
heart be humble, he will not accept of a sinner.

1. Reason.

II. Reason. The second reason is added in *Isaiah*
*66. 2. hee will dwell in a broken and a contrite spi-
rit,*

2. Reason.
Isaiah 66. 2.

rit, a humble soule is a fit habitation for the spirit, now the spirit dwels in the heart as the Sunne in a house, by communicating his grace unto the soule, where hee will come into, and where the spirit will dwell, there he doth certainly love, and no sooner doth he dwell in the heart, but he will fill the heart full of holinesse; and on the contrary, he will not come neere a proud heart: therefore if ever you would have the spirit to dwell in you, you must get humble hearts.

3. Reason.

III. Reason. The third reason is, because except a man have a broken heart, he will not be constant with Christ, he will serve him but by halves and fits, and not constantly, now and then, as passion rules him; but when a man is truly humbled, hee will keepe close unto Christ: now a man that is unstable, God doth not esteeme of as a friend, he doth not esteem him as a friend that is unstable, because he knowes not how to depend upon him, hee stands now with him, but whether hee will when he shall need, whether he will hold close to him or no he knowes not, and therefore the Apostle saith, that the unstable heart shall receive nothing of God, *James 1. 7, 8.* God will not accept of any thing that he doth, thus you see all is lost labour, till you be humbled, men are unwilling to loose their labour in any thing, but much more in this, if they had hearts to beleve it.

James 1. 7, 8.

2. Motive.

The second motive is this, because whatsoever profession a man makes in religion, it is nothing worth, till a man be humble, for what is the reason,

son, that men doe not hold out in their profession but fall away and loose their first love, but because they were not thoroughly humbled: for pride of heart smothereth that forme of seeming grace at last, that the corruption and hollow heartednesse that was in them is made apparant unto all: now that your profession is nothing worth, without humiliation, till you be humble is cleere by these reasons.

The first reason is this, except you bee truly humbled, you will wither: you will not hold out in your profession, this was the qualitie of the first ground, the plow had not gone deepe enough: they were not thoroughly humbled, there was seed sowne, an open profession of Christ, but it lasted not, the house was builded, but the foundation was not deepe enough, that which should have kept the house from falling, was wanting, and that made it to fall; so it is with men, because they want this humiliation: therefore their profession and they doe not continue, but part willingly, one from another: they will doe somethings, but not all things, and they will forgoe somethings, but not all things: and therefore our Saviour saith, *Luke 14. He that will not forsake all for my sake, is not worthy of mee*: he is not worth the saving that prizes not mee above all things whatsoever, and a man will not prize Christ, nor forsake all things for Christ, till he be humbled.

The second reason is this, because till a man be cut off, that is, till hee bee humbled, he will not

1. Reason.

2. Reason.

Grow strong in Christ, but hee will grow upon some ledgments of his owne, hee will rest upon something of his owne: but when hee is truly humbled, and so cut off and ingrafted into Christ, hee will grow peremptory in the profession of Christ, depend wholly upon Christ for grace and salvation and every thing else; hee will apply strong resolutions unto himselfe to doe good; he will not forsake Christ and loose the sweetnesse that he hath in Christ, for all the profits, pleasures, and delights in the world: and hence hee will draw such vertue from Christ that will make him withstand all losses, and crosses, reproches, and disgrace that hee shall meete withall, that will seeke to disjoynt him from Christ; but this vertue none can draw from Christ till he be humbled; you will not grow strong til you be humbled: for seek weaknesse to good, is the way to strengthen grace.

3. Reason.

The third reason is this, till a man be humbled, hee sowes his seed amongst thornes, hee sowes amongst his lusts, that chokes and destroyes whatever good dutie he doth performe; you know men will not sow their seed amongst thornes, because as the place is unfruitfull, so it is unseasonable; men would be accounted unwise men in doing so: so it is with men that are not humbled, they sow many holy actions amongst their lusts, and therefore it is that they remaine poore in grace; till a man bee truly humbled, sinne is not mortified, and every unmortified lust is a thorne to every seede of grace in the heart, hinders the growth of it, burdeneth

neth the heart and weakneth grace, and therefore the Prophet saith, in *Jer. 4. 3.* *that they sowed their seed amongst thornes*, and therefore it was, that it prospered not, it tooke away all the goodnesse of their actions, because they were mingled with their lusts; mingle lusts and grace together, and you will never grow fruitfull in good.

The third Motive is this, because except a man be humbled, hee cannot have any sound comfort; for howsoever, as I said, it is not a simple grace, yet it is so necessary a condition, that except wee bee humbled, we will not receive Christ, nor come unto him; now all joy and comfort lyeth in the receiving of Christ, and Christs accepting of you: Consider what comfort *Cain* and *Judas* and others had, that did not receive Christ; and againe, consider the comfort that *Peter* and *Paul*, and *Mary Magdalen* had in receiving of Christ, and then consider whether they had not this condition, and were not thoroughly humbled or no; it is true, the other were humbled, but it was not the humiliation of the spirit, which is a worke of the Spirit, but it was a worke of the flesh: now if our comfort stands in receiving of Christ, and if wee will not receive Christ, till wee bee humbled, then it stands us upon to examine our selves, whether this condition be in us or no, or whether wee have received Christ with this condition or no, if you have not, you may suspect your selves, that you are neither Christs, nor Christ yours, for this is the first steppe unto Christ,

Jer. 4. 3.

3. Motive.

he that is truly humbled is in the right way to salvation: now if a man were to goe a journey, and were directed to goe by such a hedge, or such a Wind-mill, it stands him upon to marke diligently, whether hee hath gone by such a place or not, that so he may know whether hee bee in the right way to his journeyes end; so it should be with you. I have told you that if you be saved, you must bee humble; that is, if you would goe unto heaven, you must goe this way, you must turne at humiliation; if you misse this crooke, the further you goe on in this way of yours, the further you goe from the right way to salvation and happinesse.

I. Quest.

But here a question may arise, that is, you may demand what sorrow or humiliation this is, that is so necessary to the right receiving of Christ.

Answ.

To this I answer, consider that there is a turbulent kind of sorrow, which is not this sorrow which is required for the receiving of Christ: I call that a turbulent sorrow which ends in despaire, that the children of wrath are possesse withall, such as *Indas*, and *Cain*, and *Achitophel*; but this is not the sorrow, that I would have to be in you, but there is another kind of sorrow, which is a sad and deepe apprehension of sin, when a man sees sinne in such a hue, with such a wadde, so contrary unto God, so contrary unto his good, that hereupon he so sorroweth for sinne, that hee seekes unto Christ, both as a father to helpe, and a Phyisician to heale:
yet

yet we say not, that this alone is proper unto the godly, for many times they are both; sometimes the best of Gods children have horrors of conscience, and are affrighted with hell, so that for the present, they apprehend not Christ, but thinke themselves to bee vessels of wrath: againe many have them not, and yet are truly humbled, and therefore wee may say of these, as the father said unto his two sonnes in the Gospell: those that have this first kind of sorrow, say in their passion, they will doe thus and thus, and yet will not; againe, others that have it not, though for the present, they will not doe thus and thus, that is, though they bee not humble as others are, yet they will goe and continue with Christ, and doe what he commands them.

And here another question ariseth, whether this turbulent kind of sorrow bee of absolute necessity, that is, whether to the right receiving of Christ, it is necessary that Christians have this kind of sorrow.

To this I answer; first, that it is not the greatest turbulent sorrow that breakes the heart and mollifies and softens it, but there is another sorrow, which I call a tempered sorrow, and that sorrow hath in it both a sight of hell, and a sight of heaven, a sight of sinne, and a sight of grace in Christ which farre exceeds this sorrow; for as it is with joy, the greatest joy is not expressed by laughter, for that is the greatest joy that is the joy of the inward man, so it is not the greatest

2. *Quest.*

Ans.

greatest griefe that is expresseed by teares, and as it is not the greatest fire that make the most crackling and noyse, nor that the deepest water that makes the most roaring, so is it not the greatest griefe or sorrow that expresseth it selfe by this turbulent passion of the mind; but the greatest griefe is nothing when a sinner apprehends sinne within, and sees it in its owne colour, then it humbles him.

2. *Answ.*

Secondly, to this I answer, that there are degrees of this sorrow, and this ariseth from the nature of men, some men are of a more hardier nature then others; and againe some are of a more softer and tenderer disposition: for example, some mens flesh will heale sooner then others, though the wound be the same; so some have more softer and gentle natures, and therefore sooner wrought upon: againe some God intends to build a greater worke upon, and therefore hee humbles them the more: againe, some hee will season above others, and therefore will humble them the more, that so they may bee fit for it.

3. *Answ.*

Thirdly, to this I answer, that although all have not the like measure of sorrow, neither the same apprehension of sin that others have, (& therefore are not so much cast downe in such a manner as others are) yet it is not because they are not humble at all; but because the condition followes it so close, that it hath not power to worke that effect in them, which it doth in others, that

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see the same condition a farre off, or not at all; they apprehend Christ by faith, and so reconciliation through him; and therefore are not so dejected as others that see him not thus: and therefore bee not discouraged, though thou finde that thy humiliation bee not so great as others, the things may bee the same; and the apprehension the same, but Christ, the condition of thy peace is apprehended neere thee by faith; and this qualifies the tempest of the soule, but Christ is not seene of the other as a Saviour: and this makes the difference; as for example, there are two men set upon by robbers, the one sees no helpe, or no way to escape; and hereupon hee is marvelously afflicted and astonished because hee findes himselfe vnable to resist or make his partie good with them: but the other man beset with robbers, sees another neere hand that will stand close to him; and thereupon hee trusts, hopes, and depends upon the man to helpe him, this man sees the danger as well as the other and feares, but his feare is not distracted feare, neither is it so great as the other, because it is mixed with joy and confidence, in that he sees a way to escape, yet he feares the same that others feare, and is truly humbled, and thankfull unto him that saves him from the danger: thus it is with many Christians, they that have a turbulent kinde of sorrow, see death, and hell, and sinne, and damnation; but hee sees Christ so farre off, that hee cannot depend upon Christ as a Saviour, and hence for the

John 16.9.

Present is marvellously cast downe, but hee that hath the mixed sorrow spoken of, sees the same in the same manner, but withall hee apprehends Christ as a helper, as a Saviour; and hereupon is not so much dejected and cast downe, as the other, and yet notwithstanding is as truly humbled and thankfull as the other: therefore labour to get a heart sensible of sinne, that is, labour to know sinne, and the evill of it, and withall labour to see Christ, or else you will bee over-frighted with them: as a man that is in prison for treason, or a great fact, hee knowes before what sentence the Iudge and Iury will passe upon him, but hee cares not, if before hee have got the Kings pardon: so if you know sinne, and know the punishment of sinne, but know not Christ, you will have no comfort in your knowledge: labour therefore to get the holy Ghost, for it is the worke of the holy Ghost to convince the world of sinne. *John 16. 9.* A man is no sooner convicted, but there will be a change wrought in him: for a man is then convicted, when hee is overcome every way, and thus the holy Ghost will convince you of sinne: seeke what way you will to keepe off the stroke of the Spirit, yet you shall not be able, and this stroke shall humble you, if you belong unto God, as it did *Paul* in this place.

But you will say, how shall I know whether I am truly humbled or no? For your better helpe, I will lay downe some signes by which you may examine your selves, & then accordingly you may judge of your estates. The

The first signe whereby you shall know whether you be thorowly humbled or no, is this, if you love much, it is a signe that you are thorowly humbled: this we see in the woman in the Gospel, and it is Christs commendations of her, that shee loved much, that is, she was sensible of that which Christ had done for her; therefore her love to Christ was exceeding great, no labour too great, nothing too precious for Christ, and this we see in *Paul* also, Christ did much for *Paul*, and *Paul* thought nothing too good for Christ: therefore peremptorily he concludes that hee is ready, not onely to suffer, but to die for Christ: seeing Christ saved my soule from hell, and that by such a price of so much worth, as his owne blood was, how can I then thinke that my life is too much for Christ? therefore examine your selves, examine your humiliation by your love, if you love him not above all things, if you prize him not above all things, you were not as yet truly humbled: and that I may perswade you to love Christ, and grace, and holinesse above all things consider these two motives.

I. *Signe.*

The first motive is this, consider the goodnesse of the thing that I perswade you unto: the goodnesse and excellency, that is in the things of the world, makes men to love them: men will not love any thing, except they see some excellency in it, or at leastwise esteeme it so, but if it bee excellent, then it winnes their love: so it will bee with you in this, if you see into the excellency that is

I. *Motive.*

in Christ, and grace, it will winne your love, you will prize him above all things: no man will prize a Jewell till hee know the worth of it, so no man will prize Christ as excellent till hee know him: therefore labour to bring your hearts unto such a frame, that you may see that excellencie that is in Christ, which you cannot see in any thing else, and then you will love him above all things.

2. Motive.

The second motive to perswade you, is this, that this good you see in Christ is yours, if you be his: now that which makes a man to love any thing that hee hath property and right in, is this, because it is his owne, and if you aske him wherefore hee loves his wife, or his child, or his goods, hee will answer, because they are mine owne: so till a man make Christ his owne, hee will not love him above all things, but when hee is once come to this, that Christ is his owne, then hee will prize Christ above all things, and love him above all things; (mine owne) hath a great force, that is a part of my selfe; so when Christ is your owne, when you have made Christ a part of your selves, then you will love him, and prize, and esteeme of him, as you doe of your selves: and you will as unwillingly part with him, as with the noblest member of your body; therefore examine your humiliation by your love: I say, not so much by the greatnesse of your humiliation, as by your love, the effect of it: examine your love by your prizing of Christ, and grace, and goe through all the workes of love, 1 Cor. 13. it is patient, it suffereth

fereth much, it envyeth not, it seekes not his owne: thus examine, whether you can patiently endure reproach, and shame, and disgrace for Christ; examine whether you can rather loose your right, then by getting of it, dishonour the Gospel: examine whether you doe not murmure or repine at the prosperitty of others, when your selves are in a meaner condition; examine whether you bee gentle, meeke, and easie to bee intreated of your inferiours, or equals; if you can doe these things, and that from this ground, because the love of God in Christ constraines you, it is a signe that you are truly humbled.

The second signe whereby you shall know whether you bee truly humbled or no, is this: examine whether you tremble at the Word, when it is preached: it is the signe that God himselfe gives, *Isaiah 66.2. I will be with him that trembleth at my Word*: hee whom the Word hath humbled, in whom it hath wrought this effect, even to make conscience of all his wayes, that labours to see every turning of his heart, and feares his corruptions, that they will master the worke of grace in him; this man is truly humbled. *Eccles. 9. 1. I considered in my heart, that the righteous, and the wise, and their workes are in the hands of God, &c.* That is, his heart is taken up with a solid care of offending God: hee will not trust himselfe, or his heart with any thing, hee sees and feares God, both in his power and holinesse: hee feares the threatening of the Word, and hee is affected with the

2. Signe.

*Isaiah 66.2.**Eccles. 6.1.*

promises of the Gospel. Onely by the way take this caveat with you : it may bee you feare the Word, but take heed that it bee a right feare, for in this feare there are two things. First, there is the fire of the coale ; and then secondly, there is the filth of the coale. Now it is a great fault of many men, they are more affrighted with the fire of the coale, then with the filth of the coale ; sinne troubles them more, because of the wrath of God, and hell, and damnation, which by the Word they apprehend, then because of the defilement that comes by sinne, that defiles the beaurty of the soule : therefore by this you shall certainly know whether you bee thoroughly humbled or no ; examine, what is your carriage towards the Word, when it convinceth you of sinne, are you then stricken with an astonishment, and amazement, and doth this sorrow continue upon your hearts, or else when you are reprov'd of sinne, and you find your selves guilty, doe you onely sigh and sob, and grieve a little, but anone your hearts begins to slight them : is it thus with you, then it is a sure signe, that you were never thorowly humbled ; for as it is with a disease, wee say a man is not healed, till he bee healed at the roote : so a man is not truely humbled till the Word worke this effect in him ; namely, to make sinne a burthen unto him ; howsoever there may bee a salve made that will cure the wound, skin it over, yet it will not continue, but breake out againe ; so though men oftentimes may seeme to bee humbled

bled by the Word, yet the truth is, they deceive themselves; the disease of their soules was never thoroughly healed, it may be some mercy skin'd it over, and he thought hee had beene healed, but it breakes out againe; hee respects not the threatnings of the Word, but hee goes unto evill company againe, hee will prophane the Sabbath, and sweare, and be drunke againe; if it bee thus with you, you were never truely humbled, for if you were, you would tremble at the Word: what shall we say, doe you tremble at the Word, when you are no more mooved at it, then the seates you sit on? wee may preach the Law, and damnation, and spend our selves, and yet it will not worke upon you this effect, as to humble you: but till then, never say that you are humbled, and by this therefore examine your selves.

The third Signe, whereby a man may know whether he be truely humbled or no, is this, examine how you stand affected to the Word, when it comes in the evidence of the Spirit, for as you are affected to the Word, so you are more or lesse humbled, if you feelee a sweetnesse in the Word, a saving power in it, it is a signe, that you are truely humbled; and on the contrary, if the Word be an unfavoury thing unto you, if you cannot love it alone for it selfe, it is a signe that you are not humbled: now in the Word, there are two things; *Meate*, and *Medicine*.

First, I say, there is *meate*, a man that is not humble, never loves nor affects Christ nor the Word;

3. *Signe.*

I.

Word; because hee is full, and wee know that a man that hath a full stomacke will set light by the daintiest dish, when as hee that is hungry will feed upon courser fare. So it is with a man that is humble, hee hungers and thirsts after Christ, prizeth the Word at a high rate, because it reveales Christ unto him, hee esteemes the Word not with eloquence, but alone, the best; when it comes in the demonstration and evidence of the Spirit, when it is purely Preached, when it comes as pure milke without mixture, then it is sweet unto him: but a man that is not humble, hee will not prize Christ, neither relish the Word when it comes in the evidence of the Spirit, when it is purely preached, but hee must have something joyned with it: as a man that is full, who cares not for eating Grapes, and therefore stands looking and gazing on them; or as a man that is not a thirst, hee will gaze more on the graving of the cup, then hee will desire to drinke that which is in the cup, when as the hungry, or thirsty man, he will not so much gaze on the Grape, or respect the out-side of the cup, as to eate and to drinke: so a truly humbled man, hee will not regard eloquence and wit in the Word, this is unto him but as a graven cup, that will not fatisfie him, but the pure word alone, is that which will fatisfie him, and nourish him up in grace: A man that is not humble, is like a sieve that looseth thorow it all that is good, but keeps nothing but motes and durt: when he comes unto the word, if there be any thing that may fit his
humour

humour, that hee will hold; which is nothing but vanitie and nourisheth not: but for that which is able to feed the soule, and make him wise in all spirituall wisedome, which is the application, both of the threatnings, and the promises unto the soule, this he lets goe as not worth the keeping: and this is the reason, why men remaine so barren and fruitlesse, because they doe not retaine that, or love that which would make them fruitfull in holinesse: these men are like children that cry for bookes, not because they have a desire to learne, but because they may turne over some gaudy or gilded letters; so these men, they come to Church, and they heare, and they receive the Sacraments, and they read the Word, but not to learne to bee edified by them, but to play with some golden letters, to heare the folly and foolishnesse of him that preacheth himselfe and not Christ, or for fashion sake, or for some other by-respect, but not to this end, that they may bee builded up in grace.

The second part of the Word, is the *Medicine* part, the healing part; for as there is power in the Word to fill the soule full of grace, so there is another power in the Word to heale the breaches and wounds in the Soule: now he that would find this saving power in the Word, he must bee humble, he must finde and feelee himselfe sicke of siene unto death, then the Word hath this power to save and to heale, but if a man doe not finde himselfe spirituallie sicke, the Word will never

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heale

heale him; but it will be a quite contrary medicine, rather a destroying medicine then a healing medicine, it will be unto him, like as the Sun is to him that hath fore eyes, the more the Sun shines, the more offensive it is unto him, and the greater paine it puts him unto. So it is with a man that is not humble and sicke of sinne, the more the Word lights upon his sinne, the more hee stormes and strives against it: it is with him, as it is with a man that is sicke; when men are sicke, then every thing troubles them, then they will be humble; so when men are spiritually sicke, then sinne troubles them: it is with them, as it is with *Absolon* and *David*, there was a rumour of war, before there was true warre: so it is with men in this case, they have a kinde of warre in themselves, they feelee sinne, and are affrighted with it, but the warre is not true, it is but a counterfeite warre, a feigned warre, because it is betweene the conscience and hell, and not betweene the flesh and the spirit, therefore examine your selves by this, whether you bee truely humbled or no.

4. *Signe.*

Ezek. 36. 37.

The fourth signe whereby you shall know whether you bee thoroughly humbled or no, is this; when a man is little in his owne eyes, when hee thinkes himselfe worthy to be destroyed, this wee see to bee the true propertie of a humbled soule, in *Eze. 36.* Then shall you remember your owne vill waies, and you doings that were not good, and shall loath your selves in your owne sight for your iniquities, they shall so remember them, that they shall thinke

think themselves worthy to be destroyed; for them, and not till then, is a man truly humbled. *Lam.* 3. 22. saith the Church, *It is thy mercy that wee are not consumed*; as if shee should say, I am worthy to be destroyed, and therefore it is a great mercy in thee to save me: now if a man bee humbled, he will be patient, mild, and gentle, and loving, he will patiently undergoe reproach and shame for Christ, and love them that shew no true love unto him; on the contrary, you may see if a man bee not humbled, then he is proud and impatient, collierike and angry: *David* was humble in the matter of *Vriah*, and *Eli* was humbled when hee heard the judgement that was threatned against his house, *It is the Lord*, saith he, *1 Sam.* 3. *Let him doe what is good in his owne eyes*; that is, I am worthy of it, let come what will come: but if your hearts rise with pride and impatience, your hearts are not truly humbled and broken, for he that is the humblest man, is least in his owne eyes: sinne will breake the heart of a holy man, and humble him; but if you be not humbled, your hearts will remaine stiffe and stubborne, that is, they will not yield: therefore the more humility that a man gets, the more is his heart broken with sinne, the lesse he esteemes of himselfe: therefore examine your selves whether you be little or great in your owne eyes, and accordingly judge of your selves.

The fift Signe, whereby you may know; whether you be thoroughly humbled or no, is this, examine your obedience to Christ, if the soule bee

Lam. 3. 22.

1 Sam. 3. 13.

5. Signe.

humbled, it will yield generall obedience unto God. True humiliation will breed obedience in you: now if you find that you yield no obedience unto God, but you will notwithstanding prophane the Sabbath, and be drunke, and game, it is because you were never truly humbled, for if you were, you would yield obedience: humiliation fits the soule for obedience, makes it of a plyable disposition, and that for these reasons.

1. Reason.

The first reason is, because humiliation makes a man to see God, in his holinesse and power: he that before respected not God, when he comes to this to see the power of God will submit himselfe: an example of this wee have in *Belshazzar*, that feared the Lord after he was throughly humbled: but when a holy man with the power of God, sees the purity and perfection that is in God, this humbles him more, and that also in regard of his owne basenesse, and vilenesse, and hence properly the obedience of a holy man proceeds. Obedience depends upon humiliation. As with men when a man or woman sees the power of a superiour, and that he is under his power, then hee becomes humble and obedient.

2. Reason.

The second reason is, because humiliation makes a man to desire the favour of God: now you know, a man that desires the favour of any man, hee will doe any thing that may please him, he will yield obedience unto all things, to all his demands, to all his requests, no labour and paine is too great for to take for him, because he seekes his favour,

favour, so it is with a Christian, hee will doe any thing, or suffer any thing for Christ, that may please him, because hee seekes his favour, to have familiaritie, and inward acquaintance with God.

The third reason is, because humiliation makes a man to choose God to be his Master, to be ruled by his lawes, to live under his commands, and to obey him in all things: and this is true obedience when a Christian chooses God, and grace, above all things in the world, otherwise it will not bee free obedience; as a servant that serves a wicked master, he obeyes him, but it is forc't obedience, because hee cannot otherwise choose, for if hee could have his will, he would not serve him: but when a Christian chooses God to bee his Master, he will thinke nothing too much for him, hee will doe his will freely in all things.

3. Reason.

The fourth reason is, because humiliation breakes, and tames the stubbornnesse of our nature, and makes it gentle and plyable (I speake all this while of the humiliation of the spirit) unto good: as a young horse, or a young heifer, when they are broken become tame, and gentle; so a man that is truly humbled, that hath the stubbornnesse and perversnesse of nature broken in him, hee will then yield obedience unto God. For example, take a man that is troubled in conscience; who more humble, who more willing to be reconciled, who more willing to obey then he: or take a man that is broken in estate, though hee was proud and high minded before, yet now hee

4. Reason.

Act. 21. 13.

will be humble, and labour by all obedience, and submission to raise his estate; for humiliation will breake the heart of all, but withall it softens the heart of a holy Man: this we see in *Paul*, *Acts* 21. 13. When the Iewes would have perswaded him from going to Ierusalem: hee answers them, *What doe you meane to breake my heart?* Wherefore doe you weaken my desire? *Pauls* heart was set in him to suffer many things for Christ; and therefore whatsoever hee meets withall that sought to perswade him to the contrary, it pierc'd him unto the heart: if you then bee truly humbled, the stubbornnesse of your nature is tamed.

5. Reason.

The fifth Reason is, because where there is true humiliation, there is willingnesse of mind, and you know a willing mind will suffer any thing for Christ, and till then no man will: when a man is willing to doe a thing, that which hinders him pinches him; but a man that is humble is willing to doe any thing, or suffer any thing for Christ; he wil obey Christ in every thing, because hee sees and fees the burthen of sinne; and againe, hee knowes the vertue and excellencie of Christ, and prizeth him above all things, sets him at a high rate, and lightly esteemes and sets by, either profit or pleasure: What is the reason that men will not obey? but because they value their lusts at a higher rate then they doe Christ; and this is because they are not humbled, they are not able to fadome the length and the breadth, the height and the depth of the excellencies that are in Christ; but it is otherwise

therwise with a regenerate man ; nothing so deere and precious unto him as Christ is, hee will loose all things, and part with all things, before he will part with Christ, hee will yeeld free obedience unto Christ, because he is thoroughly humbled.

The sixt signe whereby you shall know whether you be truely humbled or no, is this, examine how you stand affected with worldly pleasures, worldly profits, and worldly joyes: are these delightfome to you, doe you make these your onely delight and joy ; then it is a signe that you were never as yet thoroughly humbled, because sinne as yet is not a burthen unto you ; for if a man apprehend sinne deeply, if he sees sinne as it is sinne, contrary unto the nature, puritie, and holinesse of God, he will not minde earthly things so highly or principally as to rejoyce in them only ; therefore examine your hearts how you stand affected with the things of the world : and therefore the Apostle saith, *Let him that is great in the world be low in his owne eyes* : he that is truely humble, he will prize Christ, and grace, and holinesse, as the greatest and most precious and excellent things in the world : as for example, a man that is sicke, when he is sicke then he will take no pleasure in any earthly thing, because hee is humble ; but if you tell him that Christ is mercifull, that he will receive humble sinners unto favour, he delights in nothing so much, nothing is so excellent unto him as this : but when he is well againe, then hee delights in the world againe, and the reason is because he was never truely humbled, but

6. Signe.

James. I.

but prizes the world, and takes more pleasure in the things of the world, then he doth in grace: but it is otherwise with an humbled soule, that is truly humbled; and it will delight more in Christ, and grace, and holinesse, then in all the pleasures and profits in the world: therefore examine your selves whether you are more affected with the world or with grace, and accordingly you may judge of your estates, whether you bee truely humbled or no: and thus much for this meanes, and for this point, we now proceed unto that which followes.

And hee said, Lord, what wilt thou have mee to doe?

Doctrine.

The point is this, *That sin is in it selfe full of griefe and bitternesse, and men shall find it so, sooner or latter.* I gather it thus. Paul was affrighted with his sinne and trembled at it, it appeared unto him in an ugly shape; hence he cryes out, *Lord what wilt thou have mee to doe?* that is, I am in a streight, I cannot tell how to be freed from sin, and I will do any thing, or suffer any thing for thee so I may bee freed from sinne: now I see sinne with griefe to bee a bitter thing: And so Adam saw the bitternesse of sinne when hee hid himselfe from God in the Garden; and so David saw the bitternesse of sinne when he made the 51. Psal. How earnestly prayes he to be freed from it, to have the sting of it taken away, to feele the favour of God againe, which then he felt not? Now that sinne is thus, wee will prove it unto you.

First, I say, that sinne is full of griefe and bitternesse,

terneſſe, the Prophet calles it bitter, in *Iere.2. 19.* *Know*, ſaith he, *that which thou haſt done is bitter and evil*, that is, you ſhall find it bitter: nay it is bitter now, if you taſt it; and it is alwayes ſo, though you doe not alwayes feele it ſo; as the Serpent alwayes hath a ſting, though hee doe not alwayes uſe it, ſo though ſinne doth not alwayes appeare bitter unto you, yet it is, and it appeares not bitter oftentimes to ſome, becauſe it doth not uſe its ſting alwayes; but ſinne is bitter, becauſe it is the cauſe of all afflictions: I ſay, ſinne is the ſting and edge of every affliction, take ſinne from the affliction, and affliction will be but a bulke without a burthen, or as a Serpent without a ſting, or a ſword without an edge: and on the contrary, nothing is bitter, nor hurts, if ſinne bee remooved: *Paul* had a good conſcience, becauſe ſinne was not joyned with it, and therefore the afflictions, imprisonment, and reproaches, that he met withall did not hurt him, they had no ſting in them, in *1. Cor. 15. 56.* ſaith the Apoſtle, *The ſting of death is ſinne, and the ſtrength of ſinne is the Law.* That which gives a ſting unto death is ſinne, and that which gives a ſting unto ſinne is the Law; for if it were not for the Law, there would be no ſinne, and if it were not for ſin, there would not be any ſting or bitterneſſe in death. Therefore ſinne cannot chooſe, but in its owne nature bee exceeding bitter and evil: and therefore eſteeme how you will of ſinne, now; but if once you come to know God in his power and greatneſſe, then you ſhall

Ierem. 3. 19.

1 Cor. 15. 56.

N n

know

know sinne to be bitter and evill: and the reason is, because sinne makes us to see God, as a Iudge ready to cast us into hell, out of his presence, and utterly to destroy us: What was the reason that *Paul* was so affrighted and astonished in this place? but because hee saw God in his power, and holinesse; and sinne contrary unto the pure nature of God: And what was the reason that the *Iaylor* was so affrighted? was it because the prison doores were opened? no, but because hee apprehended a wonderfull power in God; there was a glimpse of the power of God, that shone into his heart, and this was that which so affrighted him: so you see that the more that any man sees into the power and Majestie of God, the more bitter will sinne be unto the soule: as wee see in *Iudas*, hee saw the wrath of God, and then sinne became bitter unto him: now there is a time when God beares the burthen of his children, and keepes it off from them; else with *Iudas* they would sinke under them: againe, sometimes hee doth not lay it upon them, but they lay it upon themselves; but if God lay it on, they shall see sinne to be a bitter thing.

2.

Secondly, as sinne is bitter, so it shall appeare to be so, unto all men sooner or later, and that for these reasons.

1. Reason.

The first Reason, is, because otherwise God should loose his glory, I do not say, that this glory shall be taken away: for nothing neither sinne nor Sathan shall take away Gods glory; because all things worke for his glory: neither can any thing

thing adde unto his glory, but I say, if God should not make sinne bitter unto men, sooner or later, his glory should be suspended for a time; and therefore it is usuall with the Lord to prefixe unto many threatnings his owne name: the Prophets use it frequently after that they have pronounced Iudgement against rebellious sinners, then they adde *Thus saith the Lord, and you shall know that I am the Lord*, that is, because you will rebell against mee therefore you shall know that sinne is a bitter and terrible thing, because I will not have my glory suspended, therefore you shall bee punished, that you may know sinne to bee a bitter thing.

The second reason is, because every sinne is the breach of a just law: now God will have the obedience of every creature framed according to his law, and all their actions must bee squared by this rule. And the law is this, Doe this and live; if thou doe it not, thou shalt dye: So that the Law is an Injunctive Law, that injoynes either a man to doe or to suffer the penalty: that is, injoynes punishment to follow the breach of it: so that if a man breake the Law, then hee shall bee sure to bee punished. For God is zealous of his Law, and hee will not passe a sinner in the breach of it without satisfaction, because every injunctive Law, as it binds to obedience, so it binds the disobedience unto punishment.

The third reason is, because of the Iustice of God: if he should not punish sinners when they

2. Reason.

3. Reason.

sinne, if hee should not make them to see that sinne is bitter, sooner or latter, he should not be God: therefore saith *Abraham*, shall not the God of all the earth doe right? *Gen. 18.* that is, spare the good but punish the wicked: it is equity that hee should doe so. And indeed if men punish offenders that breake the just Lawes of their Prince, (and it is equity for men to doe so, otherwise there would be no order in the world, nor no rectitude amongst men:) how much more shall God? For all the rectitude that is in the creature, comes from God: and therefore this being equity with men to punish offenders, surely it is justice in God to punish sinners: it is his nature, for Justice in God is God himselfe.

Object.

But you will say, it doth not appeare so, that God doth punish offenders, for we see wicked men prosper in their wickednesse, and they have no bonds in their death, as *Iob* saith; they feelee sinne not so bitter as you say it is, when on the contrary the godly suffer much.

Ans.

To this I answer, that mens Iudgement is contrary to the wisdom of God in this thing; God knowes better how, and when, and where to take offenders then men can; therefore though God doth suspend execution a while; yet it is not because they shall escape unpunished, but for these reasons.

1. Reason.

The first reason is this, hee suspends the execution of punishment for a time, because the time of punishment is not as yet come. You know the
Crowne

Crowne is not wonne till the race be runne out to the end, so in this the full time is not come; sinne is not ripe enough, but when it is full ripe, then he will lance them, and this was the cause that the Lord did not punish the *Amorites*, because their finnes was not full: it was not come unto the full pitch, sinne is growing all the time of a mans life: it is like fruit, it is sooner ripe in some then in others, and that is the reason that some goe a long time in sinne, and yet are not punished; when others are taken in the very fact: there is a bound and stint set unto every mans sinne, thither hee shall goe, and no further: and therefore the Apostle saith, *Rom. 2.5.* that some are kept *till the revelation of Gods just Iudgement*, till he reveale himselfe in his just Iudgement; this time is not yet come, and therefore it is, that they are not cut off. Again the Apostle saith in another place: *What if God will suffer with great patience, the vessels of wrath fitted for destruction?* that is, what if God will beare with some a great while, and punish some presently? What doth it advantage them, have they cause to boast themselves, or rather were it not farre better for them to bee cut off presently, then to bee spared a while, and then to have the judgement the greater? therefore when God will make his power knowne to men, hee will suffer them with great patience, that hee may give the greater stroke: it is true, men cannot conceive how God can beare, and be so patient towards wicked men: but you must know that Hee is full of pati-

Gen. 15.

Rom. 2.5.

Rom. 9.22.

ence: it is his nature, he is patience it selfe, though patience be a quality in us, yet it is not so in God, it is his essence.

2. Reason.

The second reason is this, hee beares long with wicked men, for the propagation, and increase of mankind: for if hee should punish men as fast as they offend, and deserve death, how should the Church increase, how should the Church stand, this were to overthrow and weaken his owne power; but God is wise and knowes better how to turne the evill intentions and deeds of men, for the good of his Church: as for example, if a Captaine upon some generall fault committed by his souldiers, if hee should execute all offenders, this were the way to destroy his Army, and so expose himselfe unto the hands of his enemies, therefore he takes but a few, here one, and there one, to make the rest to take heede they fall not againe: thus doth God, hee doth not inflict punishment, that is, present death upon all sinners; but takes here and there one, to make them palpable examples unto the rest; as wee see daily, how the Lord meets with the sins of men, then when they least thinke of sinne or God.

3. Reason.

The third reason, why God doth patiently beare with offenders, is this, *He doth it for the good of some that are yet to be called*, and therefore you know what the Lord said unto the husbandman in the Gospel, when he would have pluckt up the tares, *let them alone*, saith hee, *untill the harvest*: yet howsoever this comparison doth not alwayes hold true,

true, for he did not forbear the plucking of them up, expecting any change, but only lest in plucking up them, hee should hurt the good seed; for tares will never be wheate, so they that are reprobated, will never convert: yet it holds good in this, hee lets tares grow, that is, he beares patiently with wicked men, even with those that as yet seeme to bee so, because as yet they have not expressed the fruits of their conversion; and therefore for this reason doth God forbear long to punish the wicked, lest hee should destroy the seed of the righteous.

The fourth Reason, Why God suffereth long, is this, *that he may try the heart*, how it will carry it selfe towards him; not that hee knowes not the heart before, but that the heart may now know, that the Lord is patient, when hee shall consider how patiently God hath dealt with him, and how long he hath borne with him; for this makes men more inexcusable before God, and more ashamed of themselves, when they shall call to minde, what time, what opportunitie, what occasion they have had to good, how they might have stored themselves with grace, and made their peace with him, and then how many sinnes they have committed time after time, and then what checks of conscience after, to reclaime them; I say, if men did but consider this, they could not but say, that God is patient.

The fift Reason, is this, although they bee not afflicted as other men are, yet it is not, because they

4. Reason.

5. Reason.

they are therefore not afflicted at all, for indeed they are afflicted with the greatest afflictions that can be; other mens afflictions may seeme to bee greater, but yet not so, but are lesser, whatsoever they may seeme to bee, and that in these respects.

1. *Respect.*

1. *Respect*, Because wicked men, they loose the spirit, God denies them grace, and that is the greatest affliction that God can lay upon any sinner, namely, to deny grace; this was the affliction that God laid upon *Saul*, it had beene better for *Saul* that a thousand judgements had befallen him, then to have lost the spirit, the favour of God. Now wicked men they loose the favour of God, they loose the obtaining of saving grace, therefore whatsoever they seeme to be, yet the truth is, they are more afflicted then other men.

2. *Respect.*

Prov. 1. 32.

2. *Respect*, The prosperitie of wicked men, is a punishment; for that which slayes men, is a punishment; but this the prosperity of wicked men doth, fit them for destruction, and therefore the Wise man saith, *Proverb. 1. 32. that prosperitie and ease slayes the wicked*, that is, the more they prosper and thrive, and rejoyce in their lusts, the greater stabb doth sinne give them at the heart, and the more irrecoverably are they smitten; there they have no cause to brag of their prosperitie.

3. *Respect.*

3. *Respect*, Is this because they may wither and die in their sinnes, and that is a great punishment; for because they are not afflicted as other men are, therefore it is, that their superfluous branches of lust,

lust, and covetousnesse, and pride, are not lopt off, for afflictions lop these off, which hinder the growth of saving grace, as you know the superfluous branches of any tree, hinder the growth of the other branches, if they be not cut off they will make them to wither and die; thus it is with wicked men, because they are not afflicted, they begin to wither and grow cold unto good. The body doth not so much wither with age, as the inward man doth by these lusts, they breed a consumption in the soule, that will not be recovered.

4. *Respect*, Againe, though we see them not afflicted, yet they have many afflictions which wee know not: even as the godly have many inward joyes and comforts in their hearts, which wicked men never felt, so wicked men have many strong feares in their hearts, and many sudden flashes of the fire of hell in their soules, much hollownesse in their hearts, much sorrow mingled with their carnall joyes, and often affrighted with the jawes of death, and arrested with horrors of conscience, though outwardly they seeme to the world, to be the joyfullest and happiest men in the world, yet the truth is, they are the most miserable and sorrowfull men in the world, for as the inward joy is farre greater then the outward joy, so the inward sorrow is farre greater then the outward sorrow alone: thus you see the point proved.

The use of this should teach us not to delude our selves in the matter of afflictions; in afflictions we are ready to conclude, because our afflictions

4. *Respect.*

Vt.

Luke 13. 2, 3.

Acts 5.

ons are greater then others, that therefore wee are greater sinners; but here you see the contrary, the greatest sinners are not alwayes outwardly the greatest afflicted, for God uses a great deale of difference in afflictions; some hee afflicts young, he takes them when they are Greene; others he lets them goe a long on the score, till they bee old, yet he will meete with all at last, either sooner, or latter; therefore thinke not that thou art a greater sinner, or that thy sinnes are greater then other mens are, or that God loves thee lesse, because of thy outward afflictions: remember what the Lord said unto the Iewes. *Luk. 13. 2, 3. Thinke not, saith hee, that the Galileans on whom the Tower of Shiloim fell, were greater sinners then you, or others sinners: thinke not because judgement was in that manner inflicted upon them, that they were greater sinners: or that their sinnes were greater, and did exceed others: but except you repent, yet shall all likewise perish;* I will meete with you, and you shall know that your sinnes are as great as theirs was; and so looke upon every sinne that God hath punished, presently, and the sinne is as great still, as ever it was: as for example the sinne of lying. *Acts 5. Ananias and Saphira they lyed, and you see what a judgement was inflicted upon them, because they had lyed to the holy Ghost: even against that light which the holy Ghost had revealed unto them, and yet you must know that a lye is not the sinne of the holy Ghost; for any regenerate man, that is in the covenant, may through* infir-

infirmities speake an untruth, and yet not sinne the sinne against the holy Ghost; but I say, the sinne of lying is now as great as ever it was, and he that inflicted that judgement upon them, may inflict the like upon thee: yet you must know that this sinne is not greater then other sinnes; but because men might take heed of this sinne for the time to come, he made them examples. Again in *Levit. 10. 1, 2, 3.* they that offered strange fire in the time of the law they were stricken with death, not that this was a greater sinne then any now, but to teach men reverently to draw neere unto God; when we have to doe with any of the ordinances of God to use them reverently, and to come with reverent hearts unto them. Again, let us consider what judgements have befallen lyers, and theeves, and prophaners of the Sabbath, and drunkards, and luxurious persons, and cozeners, and gamesters, that if wee bee the like, the same judgements may befall us, as hath befallen them; let us set these as examples, to take heed of the like sinnes; as the Apostle saith, *1 Cor. 10. 11. These things fell upon them for our example, &c. That wee should not lust as some of them lusted, &c.* Now if sinne bee as dangerous unto the soule as ever it was, it should teach us to take heed of committing the least evill: And that I may the better prevaile with you to forsake sinne; consider these motives.

Levit. 10. 1, 2, 3.

1 Cor. 10. 11.

1. Motive.

The first motive to move you to forsake sinne, is this, because sinne will make you ashamed, *Rom.*

Rom. 6. 21.
Sinne maketh
ashamed.

Ierc. 2. 19.

2. Motive.

Hcb. 12. 6.

1. Reason.

Revel. 3. 19.

2 Pet. 1. 4.

6. 21. *What fruit had you then in these things where of you are now ashamed: what will it availe you to doe that thing, that afterwards will shame you? for though the roote of every sinne seeme to bee sweet, yet the fruit of it is bitter; that is, both shame, and sorrow, and death: and againe, on the other side, though the roote of every act of godlinesse be a little hard, and bitter to the flesh, yet the fruit of it, is, honour and glory: And therefore the Prophet saith, Ierc. 2. 19. that to sinne against God, is an evill thing and bitter; how sweet soever it may seeme unto you: let this therefore move you to hate sinne, because it will make you ashamed.*

The second motive, to move you to forsake sin, is this, because if you sinne, God will beate you: though election be sure, yet you shall not escape correction, which shall be more bitter unto you, then the sweetest sinne, Heb. 12. 6. *Hee scourgeth every sonne whom hee receiveth: if thou bee Gods sonne, thou must make account to feele Gods rod. The Lord correcteth his children, when they sinne, for these two reasons.*

The first reason is, because sinne is sinne with God, in whomsoever it is, and he will be sure to scourge him in whom it is; if thou runne out hee will fetch thee in, with his crooke; and the sweeter the sinne was, the bitter will the scourging bee. Rev. 3. 19. *Whom I love I rebuke and chasten; that is, I will doe it without exception of persons.*

2 Pet. 1. 4. *Judgement must begin at the house of God.*

Prov.

Prov. 11. 31. Behold the righteous shall be recompensed, or rewarded in this life, how much more the sinner; if a holy man sinne hee shall bee afflicted, then much more a wicked man. And againe, hee that soweth iniquity, shall reape affliction: hee that sinneth, must expect the rodde, and it must needs be so, because Gods children draw the neereſt unto him, and he hath ſaid, that hee will bee ſanctified of thoſe that draw neere unto him, Levit. 10. 3. therefore for the keeping of them cleane, they muſt be ſcowered, when they grow foule and ruſty; they muſt bee caſt into the furnace, when they gather drowſe.

Pro. 11. 31.

Levit. 10. 3.

The ſecond reaſon is, becauſe his children are the Temples of the holy Ghoſt, wherein God delights to dwell; and therefore he will not ſuffer any uncleaneſſe to abide in them long, but will quickly ſweepe it out, with the beecom of affliction, as in *Revel. 2. 5. Remember therefore from whence thou art ſalne, and repent, and doe thy firſt workes, or elſe I will come unto thee quickly.*

2. Reason.

Revel. 2. 5.

I, but I feele nothing for the preſent.

1. Object.

I anſwer; yet after, though not now, thou ſhalt ſurely feele it, and in that thing that thou loveſt moſt, which of all other, thou wouldeſt not bee croſt in, as *David* in his *Absolon*, and *Moses* in his going into *Canaan*: for that is Gods manner; if *Iſrael* loath *Manna*, God will make it to come out at their noſtrils. And ſo thou ſhalt ſurely feele thy ſinne, what ever it be, in the end: for as in the miſdemeanor of youth, we ſow the ſeeds of after-

Answer.

diseases, though not presently felt. So godly men in their runnings out, sow the seeds of after-afflictions, though for a while that harvest appeareth not above ground: see it in *David*, in *Salomon*, in *Asa*, in *Vzziah*, whether all they smarted not for it in the end; and the longer it is deferred, the more will come together: as those that are sicke seldome, are sicke to purpose when it commeth, because many humors lye heaped together, and lye insensible a while, and then breake forth at once; so when thou hast heaped a great many of finnes together, the judgements of God will break out to purpose against thee, so that thou shalt feelee the weight of them all.

2. Object.

I, but I am healthfull, and rich, and strong; and mee thinkes, afflictions are not neere me.

Ans.

2 Cor. 10, 12.

This is answered in 2. *Corinth.* 10. 12. saith the Apostle, *Wee are not of the number of them, that compare themselves with themselves, and commend themselves;* for they that doe thus are unwise: for as the hiding of the Sunne, brings darkenesse in a moment, so in an instant, God can turne all upside downe, and will doe it on a sudden, when you thinke your selves safest.

3. Object.

I will commit it but once, if I might but commit it but once, I could desire to commit it no more.

Ans.

Remember, *David* numbred the people but once, and committed adultery but once, *Sichem* and *Dinah* committed fornication but once, *Ammon* committed adultery but once, *Reuben* went up

to his fathers bed but once, *Saul* offered sacrifice against the Commandement of God but once, *Moses* feared but once at the waters of strife. *Isiah* disobeyed God, in going to warre without a warrant but once; *Nadab* and *Abihu* offered strange fire but once: those two thousand three hundred which were slaine for committing fornication, the same day they were destroyed; (it is likely therefore they did it but once) yet upon them and upon all these; the Iudgements of God were very heavy, for once falling; therefore sinne not once.

I, but I am a regenerate man, and in the state of grace; and therefore God will deale renderly with me.

So, first, were most of these named before, yet God spared them not: secondly, againe thou shalt the rather be sharplier dealt withall, because one that draweth neere unto him in profession, must be more cleane then others: thirdly, *Iob* was in the state of grace, yet quickly mooved, for hee knew he could not escape, as it is in *Iob* 31. 2. to the 23. verse, in which hee concludes, that the wrath of God was a terror to him, and by reason of his Highnesse, hee could not indure: so also in 1. Pet. 1. 17. *though hee bee a Father, yet without respects hee iudgeth all men*, therefore thinke not to escape, if thou sinne, because thou art a sonne, but rather expect to be beaten the more.

But I may recover by repentance.

I answer, It is more then thou knowest, and that for this reason, because repentance is Gods gift, e-
very

Num. 25.3.

4. Obiect.

Ans.

1 Pet. 1. 17.

5. Obiect.

Ans.

very time when it is renewed; if it bethen his gifts, and in his power, then it is not thine, nor in thy power to repent: in *Iob. 3. 8. the wind bloweth where it listeth*; and it is certaine, when wee have once past *limites modestie*, wee are in *præcipitio*: wee cannot stay our selves till wee come unto the bottome of the hill, except God stayes us: *David* and *Salomon*, thought they could have gone so farre, that they might have reclaymed themselves, but they were deceived; if thou cannot keepe thy soule pure before thou hast committed sinne, how wilt thou doe to cast it out, when it is once in? every sinne hardneth the heart, and weakeneth the strength of the inward man.

6. Object.

But many have escaped punishment; and so shall I.

Answer.

Heb. 12. 29.

I answer, never any escaped, but they had it either inward or outward, sooner or later; though they have beene Gods dearest children: *Heb. 12. 29. even our God is a consuming fire*, that is, hee is zealous of his glory, to burne up and purge out by afflictions, the corruptions of his children: and in *1 Pet. 1. 17.* every one to whom he is a Father,

1 Pet. 1. 17.

shall be judged, that is, afflicted without respect of persons, according unto their workes: so *Iob 34. 11.* hee rewards men according to their workes: only this must be added, the more we judge our selves, and the deeper wee goe in humiliation, the lesser God will afflict us. *David* humbled himselfe so farre that God sent him word, that all his sins were pardoned. Yet what measure of affliction

Iob 34. 11.

David

David did neede, that his heart might bee more broken, that he shall have ; and every one else that belongs unto God : so *Ahabs* fained humiliation did deferre, and lessen his punishment ; I say, lessen it onely, for notwithstanding he was slaine. *Ezechiah* tasted of some afflictions, yet because hee humbled himselfe, a great showre of Gods vengeance fell not upon him; humiliation is a meanes to break the shower, and still the winde, and calme the waves of the wrath of God.

The third motive to move you to hate sinne, is this, because sinne will take away your excellency; even as a starre that falleth to the earth looseth his brightnesse, so when one that hath beene forward in religion, falleth to earthly and carnall delights, then all his beauty, dignity, and excellency vanisheth: *Gen. 49. 4.* it is *Jacobs* last speech unto *Ruben*, *Thou hast lost thy excellency, thou art become as weake as water*, because he had defiled his fathers bed: nothing will take away a mans excellency but sinne; afflictions, disgrace, inprisonment, or the like doe not hurt a man; nay he may shine the more for these: as the torch appeareth the brighter, the darker the night is: so if a Christian keeps his uprightness he will shine still bright, let men doe or say what they can; but it is sinne that blemisheth, and taketh away our dignity, and excellency; when a man keeps his uprightness, hee walkes in his strength, but when he descends unto any vanity, or folly, it is his impotency and weaknesse: therefore if you would not loose your excellency

3. Motive.

Gen. 49. 4.

4. Motive.

cellency, you must loose your finnes.

The fourth Motive to move you to hate sinne, is this, because the least sinne violateth the peace of conscience, which is as tender as the apple of the eye; and you know the least mote that is, troubles it: sinne will fret and grieve the conscience, it will inrage and disquiet it: if a good conscience be a continuall feast, what a losse is it to want it in time of health; but in time of sicknesse and afflictions how bitter will it bee to want it? If a man admits but of the least evill thing, though but an occasion of evill, *reluctate Conscientia*, that is, against his conscience, it doth not onely take away a mans peace, but it galleth and vexeth him exceedingly: for finnes in a mans conscience are like thornes in a mans feet, though all were pluckt out but one, yet that one is enough to trouble and grieve him: on the contrary, see what comfort *Paul* had from a good conscience when hee was in prison: and what sorrow *Adam* had in Paradise from an evill conscience: let this moove you to hate sinne.

5. Motive.

The fifth Motive to moove you to hate sinne, is, because sinne will bring upon you all manner of miseries: all the miseries and afflictions that wee taste of here, are measured out to us for finnes committed; and on the contrary, all the comforts, peace of conscience, prosperity, and inward joy, are all continued to us according unto the purenesse of our hearts and wayes: as in *Psal.* 18. 23,

Psal. 18. 23, 24.

I was also upright, saith David, before him, and I kept

kept my selfe from mine iniquitie, therefore hath the Lord recompensed mee according to my uprightnesse: according to the cleannesse of my hands in his eyes sight: and then in the 25, and 26. verses, both parts are clearly exprest, that he wil walke more frowardly with you, as you walke more frowardly with him: and againe, as you walke more purely with him, so hee will shew himselfe more gracious and loving unto you: as for example, go thorow all the Iudges of *Israel*, and you shall see this true; looke to *Gedeon*, one sinne was the destruction of him and his house: looke to *Sampson*, that sinne of fornication, brought upon him shame, imprisonment, and death.

Againe, goe through all the Kings of *Judah*, and you shall see that they prospered so long, as they prospered in grace, and when they fell into sinne, then presently they fell into misery, looke to *David*, to *Salomon*, to *Rehoboam*, *Ahab*, to *Asa*, *Manasses*, &c. Againe, looke amongst the *Corinthians*, some were sicke, and weake, amongst them for not receiving the Sacrament worthily, so all sicknesses in body, breaches in estate, ill handels in businesse, troubles from enemies, griefes from wives, children, and friends, they all even now in our daies proceed from the sinnes, which you have committed. Againe, as I said, all the prosperity, whether it bee outward in riches, or honour, or wife, or children, or friends; or inward, the saving graces of the spirit, they all proceed from your uprightnesse of heart. And needs

it must be so, because if God be the Governour of all the world; then it must needs bee best with them that serve him best, and worst with them that offend him worst: this rule must bee understood of the Saints to comfort them, and not of wicked men; for they want afflictions, and enjoy prosperitie in Iudgement: but with the godly it is not so, therefore they are like to taste of both in this life, according to their thriving in sinne, and going backward in holinesse; let this moove you to hate sinne, that you may escape these miseries.

6. Motive.

Job 31.2.

The sixt Motive, to moove you to hate sinne, is, because sinne is a vaine thing, it can yeeld us no true comfort or content; and this wee may see in the vanitie and changeablenesse of earthly things, when we make them our onely joy, how soone are wee deprived of them: for indeed, what is our portion, or what can yeeld us any sound and solid joy and comfort, but God and Christ: and so *Iob* reasoneth in *Iob 31.2.* *what portion shall I have with God Almighty?* it is no small portion, but a great portion to have communion with Him, to bee sure of Him for a refuge in all troubles, a Counsellor in all duties, a helper in all wants to stand by us, when all else forsake us: hee that knoweth the sweet consolations of the spirit, will account sinne and the world but a vaine thing; I say, no man that knowes the sweetnesse there is in the Communion with God, will loose it for all the pleasures of sinne. *Iob 14.* hee sheweth

eth the vanity of earthly things; some conceive the comforts of the Spirit but a vaine thing, but this is, because they never tasted of the sweetnesse of the Spirit: there is no man but he hath something that he resteth his heart upon, as the Psalmist saith, *Some trust in Princes*, some in riches, others in their friends, but it is God that is the strength and prop of every sanctified mans heart, on which every holy man and woman resteth; now take from any man that which is his prop and stay, and his heart sinketh and dyeth in him like a stone: so will the heart of a child of God, when the assurance of the favour of God is taken away by sinne: therefore as the favour of God is sweter then life it selfe unto him, so the very interruption and suspending of it, is as bitter as death: and therefore in this regard, sinne is to be hated.

The seventh Motive, to moove you to hate sinne, is, *because sinne is restless*, if you doe but truly consider the restlesnesse of the heart, till it be sanctified, it will make you to hate sinne: the heart is restless, till it bee set in a good frame of grace. Sinne is unto the soule, as a disease is unto the body; a man that is bodily sicke will never bee at rest, till hee be well: so a regenerate man is never at rest till sinne be healed in him; wickednesse is of a restless nature, according unto that measure it is found in any, as the Prophet saith, in *Isaiah 57. 20. 21.* where he compares the heart of wicked men unto the *raging Sea*, that still is in motion, purging and cleansing it selfe; so a holy man

7. Motive.
Sin, restless.

Isa. 57. 20, 21.

man is not at rest, whilest his heart is not cleansed from his finnes: let this therefore moove you to hate sinne, because it is restlesse.

8. Motive.

The eighth Motive, to moove you to hate sinne, is, because sinne is not acquainted with God, it hath no familiaritie with him; it is not accustomed to stand, or be in his presence; it stands in such termes with him, that the sinner dares not looke upon God, or draw neere him without shame and feare: no wicked man dares doe thus, so long as any uncleannesse cleaveth unto him in any degree. But grace breeds an holy acquaintance with God, and doth beget in the heart a kinde of noble friendship and familiaritie with God, which will make a holy man to abhorre sinne as a base thing; which becometh not that purenesse of that friendship which hee hath with Christ: hence is that speech of Ezra, in Ezra 9. 6. *O my God, I blush and am ashamed to lift up my face to thee, my God; for my iniquities are gone, &c.* that is, because of my sinne, I am ashamed to have any familiaritie with thee.

Ezra 9. 6.

9. Motive.

The ninth motive, to move you to hate sinne, is, because if you live in sinne God will shew you no mercy: you shall find him not as a father, but as a Iudge. The mercy and kindnesse of God is a great and effectuell motive which God often uses in Scripture, to move us from sinne; thus the Lord dealt with David, in 2 Sam. 12. 7, 8. I gave thee thy Masters daughter, and I made thee King in his steed, and if this had beene too little, I could have

2 Sam. 12. 7, 8.

have done much more, wherefore then hast thou done thus and thus, &c. Again, in *Micah 6.4,5, 6,7*. *O my people, what have I done unto you, remember what I did for you, when I brought you out of the land of Egypt; remember what Balack King of Moab consulted, and what Balaam the sonne of Beor answered him, from Sittim unto Gilgall, &c.* Again, in *Deut. 32.6*. *Doe you thus requite the Lord, O foolish people and unwise: is not hee thy father that hath made thee, and fashioned thee, that hath bought and established thee, &c.* Gods dealing with us, being soundly considered, how often hee hath spared us, and borne with us, how much hee hath loved us, and done for us, is enough to breake the heart of a regenerate man, and make him to hate sinne.

*Micah. 6.4,5,
6,7.*

Deut. 32.6.

The tenth Motive, to move you to hate sinne, is, because sinne makes you to breake your covenants with God: and therefore the remembrance of our covenants with God, is enough to confound us, and give an edge unto our sorrowes for sinnes past, and confirme us in our resolutions exceedingly for the time to come: what shall wee mocke God, saith the holy Man? will hee hold him guiltlesse that taketh his name in vaine? and will hee not surely require our vows at our hands? Yes, certainly hee will, and that speedily: if wee use to breake our covenants often, and begin to forget them, and the Genealogy of them: therefore let this move you to hate sinne; that you may keepe your covenants with God,
and

10. Motive.

II. *Motive.*
Sin is a thiefe.

and so escape those judgements which otherwise will light upon you.

The eleventh motive, to move you to hate sinne, is, because *sinne is a thiefe*: it will rob you of your preciousst Jewell, and best thing you have in the world, which is your assurance of election: for what is the reason that many have such heart-qualmes, and pinches, and doubts, and feares, whether they be Gods or no, but because they let some lust or other enter into their hearts, which stirres up the musty corners of the heart, and so makes a foule smell in the soule, which if they had beene carefull before, they might have prevented. Now how great a comfort is it to bee assured, that hee is one of Gods Elect, hee that hath felt knowes what it is, though hee cannot expresse it; but if you have not felt it, you will not believe it, though you should be told it: to bee assured of the love of God, and that all the priviledges in Christ, and that all the promises in Scripture belong unto a man; it is such a joy as will raise the heart, basely to esteeme of all earthly things, and to walke in Paradise as it were, and to rejoyce continually in the meditation, and assurance of those things, which are appointed unto the Elect in the Booke of God; besides, not to feare death, not to be moved with any Tyranny, or evill tidings, but to bee like a square stone that stands even upon his owne bottome, in whatsoever estate hee is cast. But all this assurance, joy, and comfort is lost, if the

the heart bee but impure, and unholy towards God. Wherefore let this moove you to hate sinne.

The twelfth motive, to move you to hate sinne, is, because sinne is the greatest tyrant that God hath. The consideration what a tyrant lust is, would make you affraid of sinne, if you did but know what vexation it would put you unto: from which tyranny you shall never bee freed, till you come to give peremptory denials unto it in every thing: for when strong lusts possesse your hearts, they lead you about, distract you, and weary you. Now what greater enemy can any man have then hee, that drawes away the heart of his spouse after him, from her owne husband: What greater enemy can any chaste woman have, then hee that entises her to folly, and to make her his whoore: beloved, sinne drawes away your hearts and affections from God: you are, or you ought to bee Christs Spouse, then thinke with your selves, whether sinne be not an enemy both unto Christ, and unto your selves: It is true, it may bee it will promise you to make satisfaction, but performe nothing, for while they are yet living and quicke in us, wee are in this straight; either wee resist them, or not resist them: if we resist them, they paine us, and weary us out with importunitie: but if we resist them not, then we put feuell unto the fire, and so make it the greater: and when the lust hath gotten more strength, then it must have more satisfaction, and

12. Motive.

when that is done, yet more will be desired; as the fire the bigger it growes, the more fewell it requires to feed it, and so there will bee no end: but it will grow *in infinitum*, and infinitely, till it hath drawne you into perdition: therefore there is no way, but to put it cleane out, and to quench every sparke; to give no fewell to it at all, nor so much as to gaze upon unmeete objects, else shall you never bee free from the vexation and tyranny of it: but rather sinke deeper and deeper, like a man in a quicke-sand. Let this moove you to hate sinne.

13. Mo-
tive.

The thirteenth Motive, to move you to hate sinne, is, because sinne will make you to come weeping home, if ever you come; but if you do not come home, then, as the Apostle saith, *your damnation sleepeth not*; the longer you goe, the nearer you are to hell, and further from God. And therefore it is better for you to come weeping at last, then not at all; and who went ever out from God, that sometimes had injoyed fellowship with him, but they have come home by the weeping crosse: for in this case God commonly drives them home with stormes, if they bee such as belong unto him. Hence the wayes of the Saints are said to bee hedged in with thornes; if they keepe the right way, it is smooth and plaine, but if they step aside, they will meete with thornes that will pricke and gall them: the Scripture is full of examples: in *David*, in *Salomon*, in *Manasses*, in *Paul*, in *Peter*. Let this moove you to hate sinne.

The

The fourteenth Motive, to move you to hate sinne, is, because you can never have any true content, so long as you love sinne and live in it: as for example; Let a man but looke backe unto former times before he was called, and see whether he ever found so much contentment in any thing, as hee doth now, if his heart be perfect towards God, when hee walkes more exactly with him. Againe, whether it hath not beene wearisome and restless, to have his heart drawne forth to vanitie, and led up and downe with divers lusts: This was *Dauids* practice, I remembred my sorrowings in the night, and in the times of old, what joy I was wont to finde in thee: every man would live a contented life, and it is wearisome unto nature to live in discontent; now that you may have true content, hate sinne.

The fifteenth Motive, to moove you to hate sinne, is, because sinne will at the last, whether you will or no, make you to confesse, and say, that you have done very foolishly; I say, never any man committed sinne, but it brought him in the end to say, as *David* said, in 2 Sam. 24. 10. *I have done very foolishly*: and, to expresse this, that speech of *Salomon* is most excellent, Eccles. 7. 15. *I set my selfe to know the wickednesse of folly, and the foolishnesse of madnesse*; as if hee could not sufficiently, or easily expresse it, that sinne will make a man to see, that there is nothing but folly in sinne at last: and in 1 Tim. 6. 9. sinne is called, *foolishnesse*: hence then, it is extreame folly to

14. Motive.

15. Motive.

2 Sam. 24. 10.

Eccles. 7. 25.

1 Tim. 6. 9.

commit the least sinne; it is good to oppose this conclusion against all the reasons of Satan, That wee will not sinne, because it will bee our folly: and if wee cannot answer in particulars, let us answer him in the generall, that wee will not yeild to any. It may bee, hee will tell you, that you shall gaine some profit, or pleasure, or sweetnesse, or commodity by sinning: but if you can bring your hearts, not to beleieve this, you will never doe it; and say, the Scripture tels us, that it is extreame folly to doe so, and wee shall find it to be so, therefore we will not: Let this move you to hate sinne.

16. Motive.

The sixteenth motive, to move you to hate sinne, is, because sinne will take you away from God, and God from you; and therefore that must needs bee an evill thing, and worthy to bee hated of you, that will deprive you of God; it is the terriblest thing in the world, to have God taken away from a man: that which makes a man to loose any thing that he loves, is hated of him; as for example, a man that loves and respects his credit, hee had rather loose any thing then that; it is a great griefe unto him, to be disgraced: to a rich man that loves his riches, it is a griefe to part with them, and therefore hee doth hate a theife: so it is the slaying of the soule to part with God; a holy man had rather part with wife and children, riches, pleasures, and friends, and life it selfe, then part with God; and therefore it is, that in every regenerate man, there is bred by the spirit a loathing

thing of all sinne: if you would not then part with God, hate sinne; God and Mammon cannot abide together no more then light and darknesse.

Now if these will not move you to hate sinne, then consider some motives to move you to hate it in regard of God.

First, consider that God doth take notice of all that you doe, hee sees into the secret corners of your hearts, and makes a diligent search: I know thy thoughts a farre off, (saith God) and hee knowes the intent of your hearts. *Revel. 3. 8. I know your workes, and patience,* and so forth, I take notice of them, I knew them before you did act them; therefore in every action that thou goest about, say, now God sees me what I am doing, and hee knowes what I intend to doe: it stands me upon to carry my selfe uprightly in this action, least hee meete with me: for he is a God of pure eyes, and cannot beare with evill in his owne. You know what hee said unto *Nathaniel, Iohn 1. 48. I knew thee, before I saw thee:* that is, thou marvellest how I came to know thee, but marvel not for I did not onely know thee, but I also know thy heart; therefore consider this, that God sees you, and takes notice of your actions and thoughts. Againe, consider that so much sinne, so much seed, and the more seed, the greater harvest; the more sinne, the more punishment: therefore labour to hate sinne.

Secondly, consider that when God doth strike

1. Motive.

Revel. 3. 8.

1 Ioh. 48.

2. Motive.

Revel. 2. 10.

for sinne, his wrath is exceeding bitter and terrible: for if it were not for the wrath of God that followeth sinne, afflictions would not bee so bitter: and therefore the Lord saith unto the Church. *Rev. 2. 10. Feare none of those things which thou shalt suffer: that is, feare them not, for that which makes them terrible, shall not be mingled with them, which is my wrath: for it is not afflictions that are bitter, but sinne in the afflictions that makes them bitter, therefore let this make you to hate sinne, that you may escape the wrath, and vengeance of God.*

3. *Motive.*

Thirdly, consider that the longer God stayes from afflicting of sinners; the greater and terrible shall the stroke be when it comes, and therefore it were better for thee, that hast no interest in Christ, that hee would strike presently, then deferre it longer, that so thy punishment may bee the lesser: in *Amos 5.* saith God, *I will strike at once, and I will not strike the second time,* that is, when I doe strike I will strike so that I shall not need to strike the second time, and thus the Lord said unto *Eli:* in *1 Sam. 3. vers. 12. When I begin I will make an end,* and this is the greatest punishment that the Lord can inflict against any sinner; it is as if he should have said, I will not begin to afflict them and then cease, and give them space of repentance, but I will make an end, that is, I will doe it in a moment, on a sudden; I will but make one worke of it, I will begin, and I will finish it in an instant, and this wee see

see the Lord did upon *Hophni* and *Phineas*: therefore let this moove you to hate sinne. Thus much for this point.

And bee said, Arise, and goe into the Citie, and it shall bee told thee, what thou shalt doe.

The point is this, that Christ is exceeding mercifull, and exceeding ready to speake mercy unto those that are truly humbled.

Doctrine.

I gather it thus, *Paul* was here stricken downe with an apprehension of sinne, and being thus exceedingly humbled in the sight of his sinnes, Christ meets him upon the plyablenesse of his will, with a word of comfort, (*Arise*): this word is full of comfort, for it is as if hee should have said, *Paul* bee not too much dejected and cast downe at the apprehension of thy sinnes, as if there were not abundant mercie in mee to pardon it, but arise, that is, goe, and I will shew thee what thou shalt doe, to save thine owne soule; and it shall be told thee, what thou shalt doe for mee, but feare not, bee of good comfort: now that Christ is full of mercy, wee will proove it by Scripture, *Matth. 11.28. Come unto mee all that are weary and heavy laden, and I will ease you.* in these words, there are three things. First, the conditions of the persons that must come, and those are such as are weary and heavy laden. The second thing is the qualification of the persons that are truly weary, and heavy laden: first, they must be meeke: secondly, they must be lowly: the third thing is, the patterne or teacher of them, and that is

is Christ; the best, the holiest, and wisest Teacher in the world: learne of *Mee*, I am ready to teach all, and to upbraid no man: and then in the last place, the thing that they must doe; they must take Christs yoke, and so they shall be rid of their burthen; the summe of it is this, if you bee weary and heavy laden with your sinnes, and have a desire to be eased, it is no more, but come unto Christ, and hee will ease you: that is, if you be heavy laden with sinne, Christ is ready to take off your burthen, and to put upon them the easie yoke of obedience and holinesse. Againe, in *Esa.* 57. *I dwell in the high and mightie place, with him also, that is of a contrite and broken spirit*, that is, there is but two places that God delights to dwell in, the one is in heaven, and the other place is, in a humbled heart: now surely, hee will not dwell there where he loves not: for to dwell notes a speciall presence with them, that is, hee will not onely dwell in the heart, but hee will make his presence to comfort the heart; and againe, in *Esa.* 66. *I will bee neere unto them that are humble, and that tremble at my words*; that is, I will take a speciall care of them that are humble: this readinesse of Christ to receive sinners, is excellently set forth in the parable of the Prodigall: How readily did the father receive a rebellious childe; even so ready, and much more ready is Christ to receive sinners that are humbled: an example we have in *David*, how ready was God to pardon *Dauids* great sinne, when he had humbled himselfe;

himselfe; and the same we see in *Peter*, and so here in *Paul*. The reasons of this point are these.

The first reason is, because mercy pleaseth him, as it is in *Micha*: I will pardon your transgressions, because mercy pleaseth mee, that is, he delights to shew mercy to sinners, and what man will not willingly doe any thing that pleaseth him.

1. Reason.

The second reason, because mercy is naturall unto God, that is, it is his nature, for although mercy be a qualitie in us, yet it is a nature in God, and what man will not willingly doe any thing that is agreeable unto his nature.

2. Reason.

The 3^d. reason is, because God is rich in mercy; a man that is rich, he will not respect the giving of a small gift; but he will give liberally & bountifully, and it is for his credit to doe thus: now if it bee thus with men, then how much more with God, because he is the Store-house, & hath the fountain in himself; and therefore it stands with his honor to give liberally, to be rich in mercy to his children.

3. Reason.

The fourth reason is, because God is our Father, and you know a father hath a tender affection over his children, and if it be thus with men, then it is much more with God towards his children; thou needst not to feare the missing of his mercy, if thou be one of Gods children.

4. Reason.

The consideration of this, that God is exceeding mercifull, should draw us close unto God, that is, is God mercifull, then let us run unto him; this hoping of mercy, should winne us to come unto him; for what is that which makes a Traytor,

1. Vse.

or a Malefactor after Hue and cry, to come in and lay downe the armes of Rebellion, but the Proclamation of mercy: and in hope of this he comes in; Therefore when you heare that Christ is exceeding mercifull, then come in: only lay downe the armes of rebellion, and you shall finde mercy.

Object.

Object. Oh but saith some, I would willingly come unto Christ, but alas, my sinnes are so many, and so great, that I feare Christ will not receive mee.

Answer.

Answer. To this I answer; what if thy sinnes be exceeding great and many, yet they are not Infinite, that is, they doe not exceed the price payed for them. But God is Infinite in mercy, and therefore exceeds all thy sinnes. Againe, consider the abilitye and power of God, hee is able to make thee cleane, and purge thee from all iniquitie; and therefore feare not the greatnesse of thy sinnes: onely labour to find the condition, faith, in thee: and then come and take of Christ freely.

2. Vse.

Secondly, if God be exceeding mercifull, then let men take heed, that they wrong not themselves in regard of salvation by the neglect of those meanes, whereby grace is got: that is, let men be humble, and then let them know, that Christ is mercifull: And that you may not put off repentance, and the getting of grace, consider these particulars.

1. Helpe.

The first thing is this, take the time and opportunity when grace is offered, that is, it will be good for you to strike while the Iron is hott, and

and grinde while the winde blowes, and saile when there is a faire gale; so it is good to follow the spirit in its motion: for as there is a time when the spirit is offered, so there is a time when the spirit may bee got, and therefore it is, that this time is so insisted upon so often in *Hebrews 3. To day if yee will heare his voice, &c.* that is, there is a time when God wil not be found of us, though wee would give a world to have but one motion of the spirit againe, one moment of repentance, one offer of grace, but you shall not: well then, now you have the time and oportunitie, that is, the day of salvation; I offer you Christ and salvation, and you may have him if you will but receive him, that is, if you will but suffer him to rule in your hearts, if you will but acknowledge him to bee your Lord and King; you shall have him whatsoever thou art, or hast beene for the time past; onely if you will be a new man for the time to come: but if you will not receive Christ now, but refuse him, there shall a time come, when thou wouldest receive him, but then thou shalt not. Remember the five foolish Virgins, *Matth. 25.* They were shut out of the marriage chamber, and so maist thou, if thou now refuse him.

Secondly, consider that repentance is not in thine owne power, that is, it is a turning of the heart and casting of a man into a new mould, the setting of the heart in a right way, and withall know, that there is a false repentance: *Cain*, and *Esaú*, and *Judas* repented, as well as *Paul* and *Peter*

2. *Helpe.*

and *David*, but the one proceeded from the Spirit, and the other from the flesh: it must bee sound repentance, if it bee acceptable: now this no man can doe of his owne power or strength, except there bee a supernaturall worke of grace in the soule. There are two causes why God doth afflict his children; First, God afflicts his children, because of some scandall, I speake now of Gods children, and thus *David* was afflicted, because he gave a just occasion of scandall in the matter of *Uriah*; therefore God afflicts him: Secondly, to weane them from the world, because God knowes till they bee humble, and basely esteeme of themselves, and the world, they will not prize Christ, or grace; but when they are thoroughly humbled then they will come in and take Christ; and therefore it is, that wee preach Christ generally unto all, that whosoever will come and take him, may have him: and therefore this is the question that wee move and propound unto all men, whether they will receive Christ, that is, whether they will take him above all things for better or worse, to be their Lord, Master, and King: if they will thus receive him, they shall have him: it is no matter, as I said, what a man is, or what a man was, onely if he will be another man for the time to come; and therefore it is false preaching, to say, they must come thus and thus, as if Christ were purchast with our owne gift; but we preach Christ freely, without any condition, without any exceptions of persons, Whosoever will let him

him come and take of the Water of life freely; as in *Revel. 21*. And that Christ is thus ready to receive humbled sinners, you may see in his readinesse to receive all manner of people, whilest hee was on the earth, with severall diseases: he put none away that came unto him. Againe, consider that if Christ should not bee mercifull, then the end of his Redemption should be lost: for wherefore came he but to shew mercy unto sinners? Againe, consider how ready he is to receive sinners, from the mouth of his Ministers, *2 Corinth. 5. 20*. *Now then we are Embassadors for Christ; as though God did beseech you by us, wee pray you in Christs stead, bee yee reconciled to God: that is, wee use all the perswasions, and motives that we can; we exhort, rebuke, instruct you, and all to this end to make you willing to receive Christ; nay wee doe not onely beseech you, but with those in the Gospel wee compell you to come in, that is, wee perswade you often against your wills, to receive Christ. Now the things that keepe men from Christ is this; they say, that they are not fit to come to Christ, and therefore they will not come; but men are deceived, for there is no other fitting condition required of us by God, onely beleeve, and you shall be saved, that is, if you have but a desire to come to Christ, you may have him: as for example, if there should be a generall proclamation made by the King, for all offenders let their crimes bee what they will; that whosoever will come in, and lay downe his armes of rebellion*

bellion and acknowledge him to bee Supreme, shall have pardon; it may bee there is some offenders that have greater crimes then others, and others lesse, whatsoever difference there be, it matters not if they will but come in, they shall have pardon: so I say unto you, if you will come in, it matters not what your finnes were, or are; Christ here hath made a generall proclamation, that whosoever will come in, shall have mercy; therefore feare not what your finnes bee, onely get a willing heart to part with sinne, and cleave fast unto Christ, and Christ will not forsake you. In the time of the law every seventh yeare, there was a Iubilee, wherein every servant was made free from his Master; but if any refused then, then he was to be bored thorow the eares, and to serve his Master for ever: beloved, now is the yeare of Iubilee, you may now bee free men in Christ, if you will but receive Christ; but if you will not then you shall bee markt for the divell, and serve him for ever: therefore, as *Pyrrhus* said unto his servants, he that will freely goe with me unto the battrell, let him come; so I say unto you, if you will freely come in unto Christ, come, and Christ will receive you; but if you will not, Christ will not have you to goe with him, that is, you shall not: but this you will not doe till you be humbled; and therefore labour to get humiliation, and then whatsoever your finnes are, you shall be saved, if you will but receive Christ. Therefore examine your selves in what a frame your hearts stand

stand in : if so bee you finde that your hearts are hardned (as the Apostle saith) that is, such as cannot repent, it will bee a difficult thing for you to receive Christ ; that is, if you have put the spirit by his proper worke, and have hardned your hearts from his feare, it will be a heard matter for you to get the spirit of repentance ; the Apostle calls men in this estate, like *Trees twice pluckt up by the rootes*, *Iude verse 12.* that is, it will bee a hard matter to make them to grow againe, and be fruitfull : but if you be thorowly humbled, Christ is exceeding mercifull and ready to receive you unto favour.

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FINIS.
